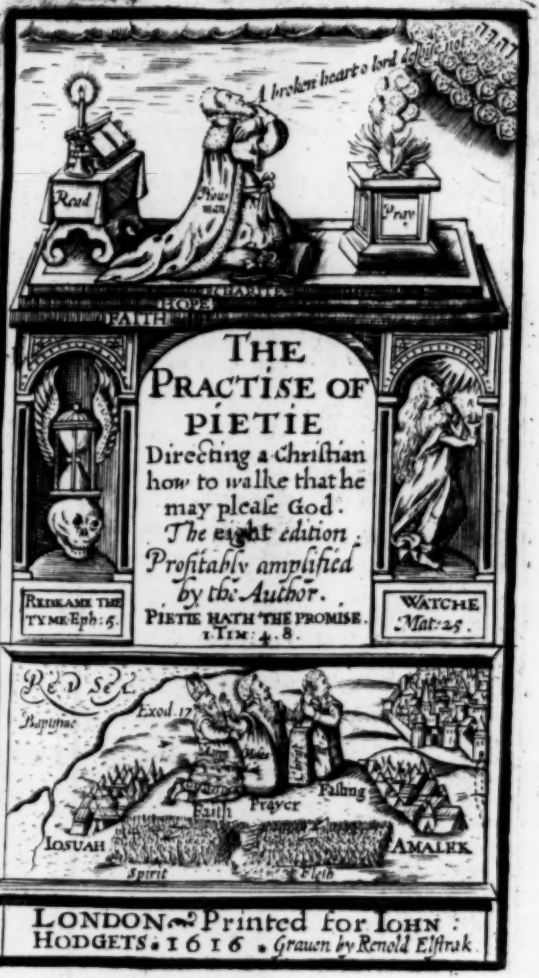

A broken heart o lord despise not
Read
Prayer
FAITH
HOPE
THE
PRACTISE OF
PIETIE
Directing a christian
how to walke that he
may please God.
The eight edition.
Profitably amplified
by the Author.
PIETIE HATH THE PROMISE.
1. Tim: 4. 8.
REDEEME THE
TYME. Eph: 5.
WATCHE
Mat: 25.
Exod. 17
Baptisme
Falling
Prayer
Faith
IOSUAH
AMALEK
Spirit
Flesh
LONDON Printed for IOHN
HODGETS. 1616. Graven by Renold Elstrak.

TO

THE HIGH AND MIGHTIE

Prince CHARLES,

Prince of Wales.

CHRIST IESVS, *the* PRINCE of Princes, *blesse your* Highnesse *with* length *of* daies, *and an* encrease *of all* Graces, *which may make you* truly prosperous *in this* life, *and* eternally happie *in that which is to* come.

a 1 Tim. 6. 15 Apoc. 17. 14.

Ionathan *shot* b three Arrowes, *to drive* Dauid *further off from* Sauls furie: *and this is the* third Epistle *which I haue written, to draw your* Highnesse

b 1 Sam. 20. 20.

TO

THE HIGH AND MIGHTIE

Prince CHARLES,

Prince of Wales.

CHRIST IESVS, *the* PRINCE of Princes, *blesse your* Highnesse *with* length *of* daies, *and an* encrease *of all* Graces, *which may make you* truly prosperous *in this* life, *and* eternally happie *in that which is to* come.

a 1 Tim. 6. 15 Apoc. 17. 14.

Ionathan *shot* b three Arrowes, *to drive* Dauid *further off from* Sauls furie: *and this is the* third Epistle *which I haue written, to draw your* Highnesse

b 1 Sam. 20. 20.

neerer to Gods fauour, by *directing your heart to* begin (*like* Iosiah) in your [c] youth, to seeke after the God of *Dauid*, (and of *Iacob*) your Father. *Not but that I know, that your* Highnes *doth this without mine admonition; but because I* [a] *would, with the* Apostle, *haue you*, to [d] abound in euery Grace, in Faith, and Knowledge, and in all diligence, & in your loue to Gods seruice and true Religion. *Neuer was there more needs of* plaine *and* vnfained *Admonitions: for the* Comicke, *in that saying, seemes but to haue* prophesied *of our times*, Obsequium amicos, veritas odium parit. *And no marueil; seeing that wee are fallen into the* dregs *of* Time, *which being the* last, *must needs be the* worst *daies. And how can there bee* worse, *seeing* Vanity *knowes not how to bee* vaine, *nor* Wickednesse *how to bee more wicked? And whereas here-*

c 2 Chron. 34.3.
a *Qui monet vt facias quod iam facis, ipse monendo laudat, & hortatu comprobat acta sua.*
d 2 Cor. 8.7.

heretofore thoſe haue been counted moſt holy, *who haue ſhewed themſelues moſt* zealous *in their* Religion: *they are now reputed moſt* diſcreet, *who can make the* leaſt profeſſion *of their* Faith, *And that theſe are the* laſt daies, *appeares euidently*; *becauſe the* Securitie *of mens* eternall ſtate, *hath ſo ouerwhelmed* (*as* CHRIST *fore-told it ſhould*) *all ſorts: that moſt who now liue, are become* louers of pleaſures, more then louers of God: *And of thoſe, who pretend to* loue GOD. *O* GOD! *what ſanctified heart can but bleed, to behold* how ſeldome they come to prayers? how irreuerently they heare Gods Word? what ſtrangers they are at the Lords Table? what aſſiduous ſpectators they are at Stage-plaies? *where, being* Chriſtians, *they can ſport themſelues to heare the* Vaſſals of the [c] Diuel *ſcoffing* Religion, *&* blaſphemouſly *abuſing phra-*

Math. 25. 1. &c.

2 Tim. 3. 4.

[c] *Exemplum accūlit Domino teſte, mulieris quæ Theatrum adijt, & inde cum Dæmonio redijt. Itaque in exorciſmo cum oneraretur immundus ſpiritus, quod auſus eſt fidelem aggredi: conſtanter & iuſtiſſimè quidē (inquit) feci, in meo eam inuenit.* Tert. *de ſpect. lib. cap. 26.*

Therefore *Tertullian in cap. 26.* cals the ſtage, *Diaboli Eccleſiam, & Cathedram peſtilentiæ.*

ſes of holy Scripture *on their* Stages, *as familiarly as they vſe their* Tobacco-pipes *in their* bibbing-houſes. *So that he who would now adaies ſeeke in moſt Chriſtians, for the* power, *ſhall ſcarce almoſt find the very* ſhew *of* godlineſſe, *Neuer was there* more ſinning, *neuer* leſſe remorſe *for ſinne. Neuer was the* Iudge nearer *to* come, *neuer was there ſo little* preparation *for his* comming. *And if the* Bridegroome *ſhould* now *come; how many (who thinke themſelues* wiſe enough, *and* full *of all* knowledge) *would be found* fooliſh Virgins, *without* one drop *of the* Oyle *of ſauing* Faith *in their* lampes? *For the greateſt* wiſedome *of moſt men in this age, conſiſts in being* wiſe, *firſt, to deceiue* others, *and in the end, to deceiue* themſelues.

Iam. 5. 9. Apoc. 22. 20.

Mat. 25. 8.

And if ſometimes ſome good booke *haps into their* hands; *or ſome* good motion *commeth*

into their heades, *whereby they are put in minde to conſider the* vncertainty *of this* life preſent; *or how* weake aſſurance *they haue of* eternall life, *if this were ended: and how they haue ſome* ſecret ſins, *for which they muſt needs repent* here, *or be puniſhed for them in* Hell hereafter: Securitie *then forthwith whiſpers the* Hypocrite *in the* Eare, *that though it be* fit *to* thinke *of theſe things*; *yet*, It is not yet time, *And that hee is yet* young enough (*though hee cannot but know, that many millions as* young *as himſelfe, are already in Hell, for want of* timely Repentance). Preſumption *warranteth him in the* other Eare; *that* hee may haue time hereafter, at his leiſure, to repent: *and that howſoeuer* others *die, yet he is* farre enough *from* death, *and therefore may* boldly *take yet a* longer time, to enioy his ſweet pleaſures, and to encreaſe

his wealth and greatneſſe. *And*
Prou. 6. 10. *hereupon, like* Salomons ſluggard; *he yeelds himſelfe to* a little more ſleepe, a little more ſlumber, a little more folding of the hands to ſleepe *in his former ſinnes: till at laſt*, Deſpaire (Securities *vgly Handmaid*) *comes in* vnlooked *for, and ſhewes him his* Hour-glaſſe: *dolefully telling him, that* his time is paſt: *and that nothing now remaines, but to* die, *and be* damned. *Let not this ſeeme* ſtrange *to any, for* too many *haue found it* too true: *&* more *without* more grace, *are like to be thus* ſoothed *to their* end; *&* in the end ſnared *to their* endleſſe *perdition.*

In my deſire therefore of the
Iud. verſ. 3. common ſaluation; *but eſpecially of your* Highneſſe *euerlaſting* welfare: *I haue endeauoured to extract, out of the* Chaos *of* endleſſe Controuerſies, *the* old Practice of true PIETIE, *which*

which flouriſhed before theſe Controuerſies were hatched; which my poor labors (in a ſhort while) *come now forth again the* eighth time, *vnder the* gracious protection *of your* Highneſſe fauor: *and by their* entertainment, *ſeeme not to be altogether* vnwelcome *to the* Church *of* Chriſt. *If to be* pious, *hath in* all ages *been held* the trueſt honor; *how much* more honorable *is it, in ſo* impious *an* age, *to be the true* Patrone *and* Patterne *of* Piety? Piety *made* Dauid, Salomon, Iehoſaphat, Ezechias, Ioſias, Zerubbabel, Conſtantine, Theodoſius, Edward *the 6. Queene* Elizabeth, *Prince* Henrie, *& other* religious Princes, *to be ſo* honored: *that their* names (*ſince their* deaths) ſmel *in the* Church of GOD, *like a* precious oyntment, *and* their remembrance is ſweete as Honie in all mouthes, and as Muſicke at a banquet of Wine:

Eccleſ. 7. 3.
Eccluſ. 49. 1.

his wealth and greatneſſe. *And*
Prou. 6. 10. *hereupon, like* Salomons ſlug-
gard; *he yeelds himſelfe to* a lit-
tle more ſleepe, a little more
ſlumber, a little more folding
of the hands to ſleepe *in his*
former ſinnes: till at laſt, De-
ſpaire (Securities *vgly Hand-*
maid) *comes in* vnlooked *for,*
and ſhewes him his Hour-glaſſe:
dolefully telling him, that his
time is paſt: *and that nothing*
now remaines, but to die, *and be*
damned. *Let not this ſeeme*
ſtrange *to any, for* too many
haue found it too true: *&* more
without more grace, *are like to*
be thus ſoothed *to their* end; *&*
in the end ſnared *to their* end-
leſſe *perdition.*

In my deſire therefore of the
Iud. verſ 3. common ſaluation; *but eſpeci-*
ally of your Highneſſe *euerla-*
ſting welfare: *I haue endeauou-*
red to extract, out of the Chaos
of endleſſe Controuerſies, *the*
old Practice of true PIETIE,

which

which flouriſhed before theſe Controuerſies were hatched; which my poor labors (in a ſhort while) *come now forth again the* eighth time, *vnder the* gracious protection *of your* Highneſſe fauor: *and by their* entertainment, *ſeeme not to be altogether* vnwelcome *to the* Church *of* Chriſt. *If to be* pious, *hath in* all ages *been held* the trueſt honor; *how much* more honorable *is it, in ſo* impious *an* age, *to be the true* Patrone *and* Patterne *of* Piety? Piety *made* Dauid, Salomon, Iehoſaphat, Ezechias, Ioſias, Zerubbabel, Conſtantine, Theodoſius, Edward *the 6. Queene* Elizabeth, *Prince* Henrie, *& other* religious Princes, *to be ſo* honored: *that their* names (*ſince their* deaths) ſmel *in the* Church of GOD, *like a* precious oyntment, *and* their remembrance is ſweete as Honie in all mouthes, and as Muſicke at a banquet of Wine:

Eccleſ. 7. 3.
Eccluſ. 49. 1.

when as the liues of others, who haue been godleſſe *and* irreligious Princes, *doe* rot, *and* ſtinke *in the* memory *of Gods people. And what honour is it for* great men *to haue* great titles *on* earth; *when* God *counts their Names vnworthie to be** written *in his* Booke of life *in* Heauen?

* Luk.10.20 Apoc.17.8.

It is Piety *that* embalmes *a* Prince *his* good name, *and maketh his face to* ſhine *before* men, *and* glorifieth *his* foule *among* Angels. For *as* Moſes face, *by* often talking *with* God, ſhined *in the eyes of the* People: *ſo by* frequent praying (*which is our* talking *with* God) *and* hearing the Word, (*which is* God ſpeaking *vnto vs*) we ſhall bee changed from glory, to glory, by the Spirit of the Lord, to the Image of the Lord. *And ſeeing* this *life is* vncertaine *to all*, (*eſpecially to* Princes); *What* argument *is more fit, both for* Princes,

Exod.34. 29.30.

ces, *and* People, *to ſtudie? then that which teacheth* ſinfull man *to* deny himſelfe, *by mortifying his* corruption: *that he may enioy* Chriſt, *the Author of his* ſaluation; *To renounce theſe* falſe *and* momentanie *pleaſures of the world, that he may attaine to the* true *and* eternall *ioyes of Heauen: and to make them* truly honorable *before* God *in* Pietie, *who are now* only honorable *before* men *in* vanity. *What* charges *ſoeuer wee ſpend in* earthly vanities, *for the moſt part, they either* die before vs, *or* wee ſhortly *die* after them: *but what we ſpend like* [a] Mary, *in the* Practice of Pietie, *ſhall remaine our* true memoriall *for euer. For* [1] Piety hath the promiſe of this life, and of that which ſhall neuer end. *But* [b] *without Pietie, there is no* internall comfort *to be found in* Conſcience, *nor* externall peace *to bee looked for in the* World, *nor any* eternall hap-

[a] Mat. 26. 13.
[1] 1. Tim. 4. 8.
[b] *Principibus ad ſalutem ſola ſatis vera eſt pietas: abſque illa verò nihil eſt vel exercitus, vel imperatoris fortitudo, vel apparatus reliquus.* Zozom. Eccl. hiſt. lib. 9. cap. 1.

happines *to be hoped for in* Heauen. *How can* Piety *but promiſe to her ſelfe a* zealous Patrone *of your* Highnes? *being* the ſole Son and Heire *of ſo* gracious & great *a* Monarch: *who is not only the* defender of the faith *by* Title; *but alſo a* defender of the Faith *in* truth: *as the* Chriſtian World *hath taken notice, by his* learned *cõfuting of* Bellarmines *ouer-ſpreading Hereſies: & his* ſuppreſſing *in the blade of* Vorſtius Athean blaſphemies. *And how* eaſie *it is for your* Highnes *to* equall, (*if not to* exceede) *all that went before you, in* Grace *and* greatnes; *if you doe but* ſet *your* heart *to* ſeeke, *and to* ſerue God, *conſidering how* religiouſly *your* Highneſſe *hath beene* educated, *by* godly *and* vertuous Gouernors *and* Tutors: *as alſo that you liue in ſuch a time, wherein* Gods prouidence, *and the* Kings religious care, *haue placed ouer this* Church, (*to the*

The Honorable Sir *Robert Carey*, Knight, and the Religious Lady *Carey*, his Wife.
M. *Thomas Murray.*
Sir *Iames Fullerton.*
2. Chron. 24.16.

vn-

vnſpeakeable comfort thereof) *another venerable* Iehoiada, that doth good in our Iſraell, both towards God, & towards his houſe: *of whom your* Highneſſe *at all times, in all* doubts, *may learne the* ſincerity *of* Religion, *for the* Saluation *of your inward* Soule: *and the* wiſeſt counſell *for the* directiõ *of your outward* ſtate. *And to excite you the rather, to the zealous* Practice *of diuine* Piety; often *ſuppoſe with your ſelfe, that your* Highneſſe *heares your* religious *Father* Iames, *ſpeaking vnto you, as ſometimes* holy Dauid *ſpake to his* Son Salomon: And thou Charles my Sonne, know thou the GOD of thy Father, and ſerue him with a perfect heart, and with a willing mind: for the LORD ſearcheth all hearts, & vnderſtandeth all the imaginations of the thoughts: if thou ſeeke him, hee will bee found of thee; but if thou forſake

The gracious Archbiſhop of Cant. *G. A.*

1 Chr. 28. 9.

ſake him, hee will caſt thee off for euer.

To helpe you the better to ſeek *and to* ſerue *this* God Almighty, *who muſt be your* chiefe Protector *in* life, *and* onely Comfort *in* death: *I here* once again, *on my bended knees offer my* old *Mite* new *ſtampt into your* Highneſſe *hands: daily for your* Highneſſe, *offering vp vnto the* moſt HIGH, *my* humbleſt prayers: *that as you* grow in age and ſtature; *ſo you may* (*like your* Maſter Chriſt) encreaſe in Wiſdome and fauor with God, and all good men. *This* ſuit *will I* neuer ceaſe: *In* all other *matters I will* euer reſt,

Your Highneſſe humble
Seruant, during life,
to be commanded,

LEVVES BAYLY.

AD

CAROLVM.

Principem.

TOlle malos, extolle Pios, cognoſce teipsũ:
Sacra tene, Paci conſule, diſce pati.

TO THE DEVOVT Reader.

I Had not purpoſed to enlarge the *laſt Edition*, ſaue that the *importunity* of many *deuoutly* diſpoſed, preuailed with me, to *adde* ſome points, and to *amplifie* others. To ſatisfie whoſe Godly requeſts, I haue done my beſt *indeuor*: and withall *finiſhed* all that I intend in this *argument*. If thou ſhalt hereby reape any more *profit*, giue God the more *praiſe*: and remember him in thy *prayers*, who hath vowed both his *life* and his *labours*, to further *thy ſaluation* as his *owne*.

Farewell in the *Lord* IESVS.

THE

TO THE DEVOUT Reader.

THE CHIEFE Contents of this Booke.

1 A Plaine deſcription of God, in reſpect of his Eſſence, Perſons, and Attributes: ſo far as euery Chriſtiã ſhould competently endeuour to learne and know: with ſundry ſweet obſeruations and meditations thereupon. pag. 4.

2 Meditations ſetting forth the miſeries of a man in life and death, that is not reconciled to God in Chriſt. pag. 59.

3 Meditations of the bleſſed ſtate both in life and death, of a Man that is reconciled to God in Chriſt: wherin thou ſhalt finde not a few things worthy the reading

ding and obſeruation. 103
4 *Meditations on ſeuen hinderances, which keep backe a ſinner from the Practice of Pietie: neceſſary to be read of all, but eſpecially of carnall Goſpellers in this age.* 175
5 *How to begin the morning with pious Meditations and Prayers.* 236
6 *How to reade the Bible with profit and eaſe once ouer, euery yeere.* 244
7 *A morning prayer.* 252
Another ſhorter Prayer for the morning. 269
Another briefe Morning Prayer. 276
8 *Meditations how to walke with God all the day.* 278
Eſpecially how to guide thy thoughts. 279
Thy words. 289
Thy actions. 298
9 *Meditations for the Euening.* 312
10 *An Euening prayer.* 318

Another

Another ſhorter Euening Prayer. 329

11 *Things to bee meditated vpon, as thou art going to bed.* 335

12 *Meditations for a godly houſe-holder.* 337

13 *A morning Prayer for a family.* 343

14 *Holy meditations and graces before and after dinner and ſupper.* 353

15 *Rules to be obſerued in ſinging of Pſalmes.* 364

16 *Euening prayer for a Family.* 368

17 *A religious diſcourſe of the Sabbath day, wherein is proued, that the Sabbath was altred from the ſeuenth to the firſt day of the weeke, not by humane ordinance, but by Chriſt himſelfe & his Apoſtles: that the fourth Cõmandement is perpetuall and morall vnder the new Teſtament, as well as vnder the old. And the true manner of ſanctifying the Sabbath*

Sabbath day is described out of the word of God. 377

18 *A morning Prayer for the Sabbath day.* 455

19 *An Euening Prayer for the Sabbath day.* 482

20 *Meditations of the true manner of Fasting and giuing of Almes out of the word of God.* 491

21 *The right manner of holy Feasting.* 520

22 *Holy and deuout meditations of the worthy and reuerent receiuing of the Lords Supper.* 522

23 *An humble confession of sinnes before the holy Communion.* 565

24 *A sweete Solilequie to be saide a little before the receiuing of the Holy Sacrament.* 593

25 *A Prayer to be said after the receiuing of the holy Sacrament,* 606

26 *Meditations how to behaue*

haue thy ſelfe in the time of ſickneſſe. 578
27 A Prayer when one begins to be ſicke. 628
28 Directions for making thy Will, and ſetting thy houſe in order. 638
29 A prayer before taking of Phyſicke. 645
30 Meditations for one that is recouered from ſickneſſe. 664
And a thankeſgiuing. 668
31 Meditations for the ſick, taken from the ends of Gods chaſtiſements. 684
32 Meditations for one that is like to dye. 675
33 A Prayer to be ſaid of one that is like to dye. 688
34 Comfortable Meditations againſt deſpaire. 694
35 Directions for thoſe, who come to viſit the ſicke. 717
36 A Prayer to be ſaid for the ſicke. 723
And choice Scriptures to bee read vnto him. 729
37 Con-

37 *Consolations against impatiency in sickneſſe.* 731

38 *Consolations against the feare of death.* 737

39. *7 sanctified thoughts, & so many spirituall sighes, fit for a sick man that is like to die.* 744

40 *Of the comfortable vse of true Absolution, and receiuing of the Lords Supper, to the faithfull and penitent, before they depart this life, if they may conueniently be had.* 755

41 *The last speech of a godly man dying.* 770

42 *Meditations of martyrdome: wherein is prooued that those who die for Popery, cannot be Christs Martyrs.* 772

43 *A diuine Colloquie twixt Christ, and the Soule, concerning the vertue and efficacy of his dolorous passion.* 784

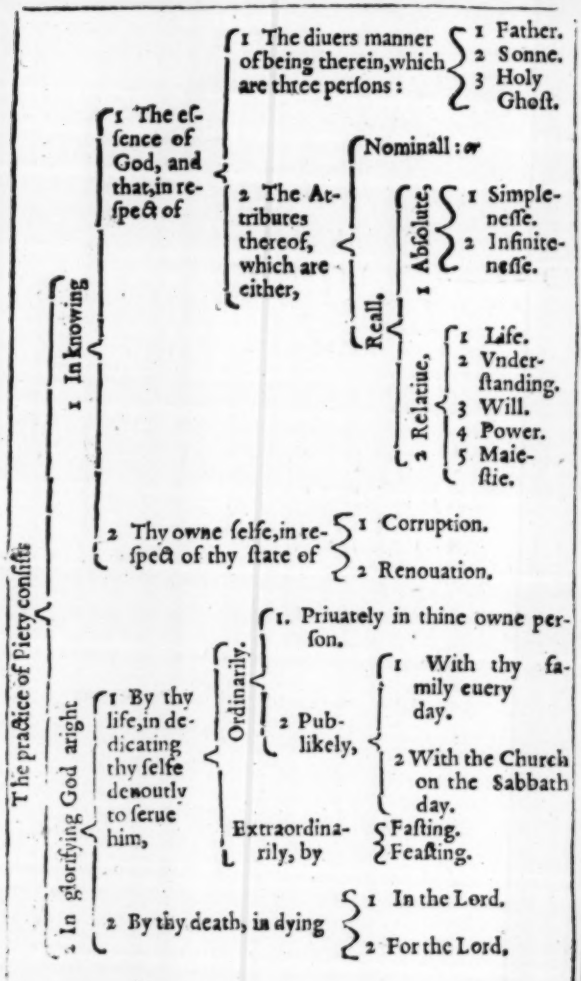
44 *The Soules Soliloquie vnto Christ her Sauiour.* 802

THE

THE PRACTICE OF PIETIE.

Directing a Christian *how to walke, that hee may please God.*

WHo euer thou art that lookest into this *Booke*, neuer vndertake to read it; vnlesse thou first *resolvest* to become from thy heart, an vnfained *Practitioner* of *Piety*. Yet reade it, and that *speedily*, lest before thou hast read it ouer: *God* (by some vnexpected death) cut thee off, for thine inueterate *Impiety*.


The practice of Piety consists
1 In knowing
1 The essence of God, and that, in respect of
1 The diuers manner of being therein, which are three persons:
1 Father.
2 Sonne.
3 Holy Ghost.
2 The Attributes thereof, which are either,
Nominall: or
Reall,
1 Absolute,
1 Simplenesse.
2 Infinitenesse.
2 Relatiue,
1 Life.
2 Vnderstanding.
3 Will.
4 Power.
5 Maiestie.
2 Thy owne selfe, in respect of thy state of
1 Corruption.
2 Renouation.
2 In glorifying God aright
1 By thy life, in dedicating thy selfe deuoutly to serue him,
Ordinarily.
1. Priuately in thine owne person.
2 Publikely,
1 With thy family euery day.
2 With the Church on the Sabbath day.
Extraordinarily, by
Fasting.
Feasting.
2 By thy death, in dying
1 In the Lord.
2 For the Lord.

Vnlesse

Vnleſſe that a man doth truly *know* God, he neither can, nor will *worſhip* him aright: for how can a man *loue* him, whom hee *knoweth* not? and who will *worſhip* him, whoſe *help* a mã thinks he needeth not? and how ſhall a man ſeeke remedy by *Grace*, who neuer vnderſtood his miſery by *Nature?* Therefore (ſaith the [a] Apoſtle) *He that commeth to God, muſt beleeue that God is, and that he is a rewarder of them that ſeeke him.*

Tum Deum amare libet, cum perſuaſum habemus ipſum eſſe optimum maximum, vbique præſentem, omnia in nobis efficientem, eum in quo viuimus, mouemur, ſumus, Bucer. *in Pſal.* 115.

[a] Hebr. 11. 6.

And for as much as there can bee no true *Pietie*, without the knowledge of God: nor any good *practice*, without the *knowledge* of a mans *owne ſelfe*: wee will therefore lay downe the knowledge of *Gods Maieſty*, and *Mans miſery*, as the firſt and chiefeſt grounds of the *Practice* of *Piety*.

Danda inprimis opera eſt, vt Deum nõrimus, quotquot fœlices eſſe volumus. Quid noſcis ſi teipſũ neſcis?

A PLAINE DESCRIPTION OF the Essence and Attributes *of God, out of the holy Scriptures*, so far forth as euery Christian must competently *know, and necessarily beleeue, that will be saued.*

ALthough no creature can define what *God* is, because hee is [a] *incomprehensible*, & [b] dwelling in *inaccessible light*: yet it hath pleased his *Maiesty*, to reueale himselfe in his *Word* vnto vs, so farre as our weake *capacity* can best conceiue him. Thus:

God, is that [c] *one* [d] *spiritual and infinitely*

[a] Psal. 143.3.
[b] 1 Tim. 6.16
[c] Deut. 1.4. & 4.35 & 32. 39. & 6.4. Isa. 45.5.6. 7.8. 1 Cor. 8.4. Ephes. 4.5.6. 1 Tim. 2.5.
[d] Ioh. 4.24. 2 Cor. 3.17.

[c] *infinitely* [f] *perfect* [g] *essence, whose being is* [h] *of himselfe eternally.*

In the *Diuine Essence*, we are to consider two things. First, the *diuers manner* of being therein: secondly, the *Attributes* therof.

The *diuers manner* of beeing therein, are called [i] *Persons.*

A person is a [k] *distinct subsistence of the* [l] *whole God-head.*

There are [m] *three* Diuine Persons, the *Father*, the *Sonne*, and the *Holy Ghost*. These three *Persons* are not three seuerall *substances*, but three distinct *subsistences*; or three *diuers manner* of beings of [*] *one* and the *same substance*, and *Diuine Essence.* So that a *Person* in the *God-head*, is an indiuiduall *vnderstanding*, & incommunicable *Subsistence*, liuing of it selfe, and not sustained by another.

In the *vnity* of the God-head, there is as a [n] *plurality*, which is not *accidentall*, (for God is a most *pure act*, and admits no accidents:)

[c] 1 Kin. 8. 27. Psal. 147. 5.
[f] Deut. 32. 4.
[g] Exod. 3. 14
[h] 1 Cor. 8. 6. Act. 17. 25. Rom. 11. 36.
[i] Heb. 1. 3.
[k] Ioh. 1. 1. Ioh. 5. 31. 37. Ioh. 14. 16. 1 Col. 2 9. Ioh. 14 9.
[m] Gen. 1. 26 3. 22. & 11. 7 Exod. 20. 2. Hosea 1. 4. 7. Isa. 63. 9. 10. Zach. 3. 2. Hag. 2, 5, 6. 1. Ioh. 5. 7. Mat. 3. 16. 17 & 28. 19. Ioh. 14. 26. 2. Cor. 13. 13
[*] *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & vnum omnia*, Aug. *lib. 6. de Trinit. ca. vlt.*

[n] Gen. 1. 26. & 3. 22. & 11. 7. Isa. 6. 8.

cidents): nor *Essentiall*: (for God is *one essence* only) but* *personall*.

The persons in this *one essence*, are but *three*. In this ◦ *Mysterie* there is *alius & alius*, another & another: but not *aliud & aliud*, another thing, & another thing.

The *Diuine Essence* in it selfe, is neither *diuided* nor *distinguished*. But the three *Persons* in the *Diuine Essence*, are distinguished among *themselues* three manner of waies.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. *By their Names thus.*

THe *first Person* is named the *Father*: first, in respect of his k *naturall* Sonne *Christ*: secondly, in respect of the *Elect*, his l *adopted* sons, that is, those, who being not his sonnes by *Nature*, are

* *Personæ diuinitatis distinguuntur personaliter, sine, προσώπῳ ὑπάρξεως*: ◦ *Deus est indiuisè, vnus in Trinitate, & inconfusè, trinus in vnitate.* Iustin. in ἐκθ', πίς.

k Mat. 11. 27 Mat. 3. 17.

l Isa. 63. 16. Eph. 3. 14. 15

are made his ſonnes by *Grace*.

The *ſecond Perſon* is named the [m] *Sonne*, becauſe hee is [n] begotten of his [o] *Fathers ſubſtance* or *nature*: and hee is called the *Word*: firſt, becauſe the [p] conception of a *Word* in mans *minde*, is the neareſt thing, that in *ſome ſort* can ſhadow vnto vs the māner, how he is *eternally begotten* of his Fathers *ſubſtance*: and in this reſpect hee is alſo called the *Wiſedome of his Father*, *Prou.* 8. 12. Secondly, becauſe that by [q] *him*, the Father hath from the beginning declared *his Will* for our ſaluation: hence *called* λόγος, *quaſi* λέγων, the *Perſon* ſpeaking, with, or by the Fathers. Thirdly, becauſe hee is the *chiefe* [r] *argument* of all the *Word* of *God*; or that *Word*, whereof God ſpake, when hee promiſed the *bleſſed Seede* to the *Fathers*, vnder the old Teſtament.

The *third Perſon* is named the [s] *holy Ghoſt*: firſt, becauſe hee is

m Prou.30.4
n Pſal.2.7. Heb.1.5.
o Heb.1.3. Philip.2.6.
p Baſil. *ſup.* 5. *Iohan. Sicut mens cogitando in ſeipſam reflectitur, & λόγον internum gignit: ita mēs illa æterna, quæ eſt Deus pater, in ſeipſum intelligēdo reflexa λόγον æternū modo ineffabili genuit: Et ſicut exterior λόγος λόγω interioris effigies quaſi eſt: ita æternus ille λόγος ὑποστατικὸς æterni patris imago eſt, et maieſtatis character.* Heb.1.3.
q Ioh.1.18. *Iren.l.4.c.14*
r Act.10.43. Heb.1.1. Luk.24.27. Ioh.5.45. Act.3.22.23.24.
s Iſa. 63. 10. 2. Cor. 13. 13.

cidents): nor *Essentiall*: (for God is *one essence* only) but* *personall*.

The persons in this *one essence*, are but *three*. In this ◦ *Mysterie* there is *alius & alius*, another & another: but not *aliud & aliud*, another thing, & another thing.

The *Diuine Essence* in it selfe, is neither *diuided* nor *distinguished*. But the three *Persons* in the *Diuine Essence*, are distinguished among *themselues* three manner of waies.

* *Personæ diuinitatis distinguuntur personaliter, sine, προσώπων ὑπάρξεως*: ◦ *Deus est indiuisè, vnus in Trinitate, & inconfusè, trinus in vnitate.* Iustin. in ἐκθ. πίς.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. *By their Names thus.*

THe *first Person* is named the *Father*: first, in respect of his k *naturall* Sonne *Christ*: secondly, in respect of the *Elect*, his l *adopted* sons, that is, those, who being not his sonnes by *Nature*, are

k Mat. 11. 27 Mat. 3. 17.

l Isa. 63. 16. Eph. 3. 14. 15

are made his ſonnes by *Grace*.

The *ſecond Perſon* is named the [m] *Sonne*, becauſe hee is [n] begotten of his [o] *Fathers ſubſtance* or *nature*: and hee is called the *Word*: firſt, becauſe the [p] conception of a *Word* in mans *minde*, is the neareſt thing, that in *ſome ſort* can ſhadow vnto vs the māner, how he is *eternally begotten* of his Fathers *ſubſtance*: and in this reſpect hee is alſo called the *Wiſedome of his Father*, *Prou.* 8. 12. Secondly, becauſe that by [q] *him*, the Father hath from the beginning declared *his Will* for our ſaluation: hence *called* λόγος, *quaſi* λέγων, the *Perſon* ſpeaking, with, or by the Fathers. Thirdly, becauſe hee is the *chiefe* [r] *argument* of all the *Word* of *God*; or that *Word*, whereof God ſpake, when hee promiſed the *bleſſed Seede* to the *Fathers*, vnder the old Teſtament.

The *third Perſon* is named the [s] *holy Ghoſt*: firſt, becauſe hee is

m Prou.30.4
n Pſal.2.7. Heb.1.5.
o Heb.1.3. Philip.2.6.
p Baſil.*ſup.*5. *Iohan. Sicut mens cogitando in ſeipſam reflectitur,* & λόγον *internum gignit: ita mẽs illa æterna, quæ eſt Deus pater, in ſeipſum intelligẽdo reflexa* λόγον *æternũ modo ineffabilis genuit: Et ſicut exterior* λόγος λόγου *interioris effigies quaſi eſt: ita æternus ille* λόγος ὑπόστατικὸς *æterni patris imago eſt, et maieſtatis character.* Heb.1.3.
q Ioh.1.18. *Iren.l.4.c.14*
r Act.10.43. Heb.1.1. Luk.24.27. Ioh.5.45. Act.3.22.23.24.
s Iſa. 63. 10. 2. Cor. 13. 15.

t Ioh 4.14. 1.Cor. 3.17.

u Ioh.20. 21.22. Gal.4.6. Ioh.25.26.

x 1.Pet.1.15. 16.

y 2 Cor.3.18 1 Thes.5.23. 1 Pet.1.2.

t *ſpirituall* without a body: ſecondly, becauſe he is *ſpired*, and as it were breathed from both the u *Father* and the Sonne, that is, proceedeth from them both. And hee is called *holy*, both becauſe he is x *holy* in his *owne nature*, and alſo the immediate y *ſanctifier* of all *Gods Elect people*.

2. *By their Order, thus:*

THe *Perſons* of the Godhead are either the *Father*, or thoſe which are * *of the Father*.

* *Origo eſſentiæ in diuinis nulla eſt: origo perſonarũ locum habet in filio & ſpiritu ſancto. Pater enim eſt prior filio, non tempore, ſed ordine*, Alſted.

The *Father* is the a *firſt perſon* of the glorious *Trinity*, * hauing neither his *being*, nor *beginning* of any other, but of himſelfe; *begetting* his *Sonne*, and together with his *Sonne*, *ſending forth the holy Ghoſt* from euerlaſting. The *Perſons* which are *of* the Father, are thoſe, who in reſpect of their *perſonal exiſtence* haue the *whole*

a Mar. 28.19 1 Ioh.5.7.

* *Ideo dicitur Pater ἀναρχ. & ἀγέννη.*

Diuine

Diuine Essence, eternally communicated vnto them *from* the *Father*: and those are either *from* the Father alone, as the *Sonne*; or from the *Father* & the *Sonne*, as the *Holy Ghost*.

The *Sonne* is the second *person* of the glorious *Trinity*, and the *onely begotten Sonne* of his *Father*, not by *Grace*, but by *nature*: hauing his [b] being of the *Father alone*, and the *whole being* of his Father, by an eternall, and incomprehensible generation: & *with the Father*, sendeth forth the *Holy Ghost*. In respect of his *absolute Essence*, he is of *himself*, but in respect of his *Person*, he is, by an *eternall generation*, of his *Father*. For the *Essence* doth not beget an *Essence*, but the [c] *person* of the *Father*, begetteth the *person* of the *Sonne*; and so he is *God of GOD*, and hath from his *Father*

[b] *Filius Dei* ὁ λόγος. *quoad essentiam absolutã, est quidem à seipso &* αὐτόθεος, *sed ratione* τρόπου ὑπάρξεως, *siue esse personalis per æternam generationem à patre existit: ideoque non est* αὐτόθεος. Ioh. 6. 38. 17 Ioh. 5. 19. Micah. 5. 1. Ioh. 1. 1.

[c] Psalm. 2. 7. Heb. 1. 5. *Aliud est habere Essentiam diuinam à seipso: & habere essentiam diuinam à seipsa existentem: remota, in relatione ad patrem, sola restat Essentia, quæ est à seipsa: hinc filius dicitur principiatus, non essentiatus*, Th. Sam. *pa. q.* 33.

ther the beginning of his *Perſon* and *Order*, but not of *Eſſence* and *Time*.

The *Holy Ghoſt* is the *third perſon* of the bleſſed *Trinity*, [d]*proceeding* & ſent forth, equally from * *both* the *Father* and the *Sonne*, by an eternal and incomprehenſible *ſpiration*: For as the *Son* receiueth the whole diuine eſſence by *generation*; ſo the *Holy Ghoſt* receiueth it wholly by *ſpiration*.

This *Order* betwixt the three *perſons* appeares, in that the *Father* begetting, muſt in order be, before the *Sonne* begotten; and the *Father* and *Sonne*, before the *Holy Ghoſt*, proceeding from both.

This *Order* ſerues to ſet forth vnto vs two things: firſt, the *manner* how the *Trinity* worketh in their *externall actions*: as that the *Father* worketh of himſelfe, by the *Sonne* and the *Holy Ghoſt*: the *Sonne* from the *Father*

[d] Ioh. 15.26 Iohn 16.15 Therefore, Ro. 8.9. the Holy Ghoſt is called the Spirit of Chriſt.

* *Spiritus S. à Patre & à Filio procedit, tanquam ab vno & eodem principio, in duabus tantum perſonis ſubſiſtente, non autem tanquam à duobus ac diuerſis principijs.*

ther, by the *Holy Ghoſt*; the *Holy Ghoſt*, from the *Father* and the *Sonne*. Secondly, to diſtinguiſh the firſt & *immediate beginning*, from which thoſe externall and common actions do flow: hence it is, that for as much as the *Father* is the *fountain* and *originall* of the *Trinity*, the beginning of al *externall* working: the [a] *Name of God* in relation, and the title of *Creator* in the *Creed*, are giuen in a ſpeciall manner to the *Father*: our *Redemption* to the *Son*: and our *Sanctification* to the perſon of the *Holy Ghoſt*, as the *immediate* Agents of theſe actions. And this alſo is the cauſe why the *Sonne*, as hee is *Mediator*, referreth al things to the [b] *Father*, not to the *Holy Ghoſt*; and that the Scripture ſo often ſaith, that wee are [c] reconciled to the *Father*.

This diuine *order*, or *Oeconomy* excepted, there is neither *firſt* nor *laſt*, neither *ſuperiority* nor *inferiority* among the three *Perſons*,

[a] *Hinc Dei nomen ſæpe in ſcripturis Patri κατ' ἐξοχὴν tribuitur.* Ioh. 14. 1. Rom. 8. 3. 1 Cor. 8. 6. 1 Cor. 15. 24

[b] Mat. 11. 25 26. 27. Ioh. 5. 19. 20 21. 22. 23. Iohn. 11. 41. 42. Ioh. 12. 49.

[c] 2 Cor. 5. 18 &c.

ſons, but for *Nature* they are coeſſentiall, for *Dignity* coequall, for *Time* coeternall.

The *whole* Diuine Eſſence is in *euery one* of the three *Perſons*; but it was incarnated [g] *onely* in the *ſecond* Perſon of the *Worde*, and not in the Perſon of the *Father*, or of the *Holy Ghoſt*, for three reaſons.

First, that God the *Father* might the rather ſet foorth the greatneſſe of his loue to *Mankinde*; in giuing his *firſt* and *only begotten Sonne* to be incarnated, and to ſuffer death for mans ſaluation.

Secondly, that he who was in his *Diuinity* the Sonne of God, ſhould bee in his *Humanity* the Sonne of *Man*: leſt the *name of Son* ſhould paſſe vnto another, who by his *eternall* natiuity was not the *Sonne*.

Thirdly, becauſe it was meeteſt, that that *perſon*, who is the *ſubſtantiall Image* of his eternall *Father*,

g *Incarnatio verbi propriè non Patri nec Spiritui. ſ. niſi κατὰ ἐυδοκίαν ἢ θαυματουργίαν competit.* Damaſ. 1. *de ortho. fid. c.* 13. *Impleuit carnem Chriſti Pater & Spiritus S. ſed maieſtate, non ſuſceptione,* Aug. ſerm. 3. *de Temp.* Ieh. 3. 16. Rom. 8. 12. & 5. 8. 10. *Hoc mirum fœdus ſemper mens cogitet, vno hoc eſt, ne dubita, fœdere, parta ſalus* Melanct. *Vt qui erat in diuinitate Dei filius, fieret in humanitate hominis filius: ne nomen filij ad alterum tranſiret, qui non eſſet æterna natiuitate filius,* Aug.

Father, ſhould reſtore in vs the *ſpirituall Image* of God, which we had loſt.

In the *Incarnation*, the *God-head* was not turned into the *Manhood*, nor the *Manhood* into the *God-head*: but the *God-head*, as it is the *ſecond Perſon* or *Word*, aſſumed vnto it the *Manhood*, that is, the *whole nature of man*, body and ſoule; and all the naturall *properties* and * *infirmities* thereof, *ſinne* excepted.

Congruebat filium aſſumere humanam naturã, vt hæc perſona, quæ eſt ſubſtantialis imago æterni Patris, reſtitueret imaginem Dei in nobis corruptam, Athan. Heb.2.17.18 Heb.4.15. *Infirmitatis meræ priuationis, non praue diſpoſitionis.*

The *Second Perſon* tooke not vpon him the *Perſon* of man, but the *Nature* of Man. So that the humane nature hath no perſonal *ſubſiſtence* of it owne, (for then there ſhould bee *two* Perſons in *Chriſt*; but it ſubſiſteth in the *Word*, the ſecond Perſon. For, as the ſoule and body makes but one Perſon of *Man*: ſo the God-head, and Manhood makes but one Perſon of *Chriſt*.

Humana natura eſt diſtinctum individuum à natura diuina, etſi non ſit diſtincta perſona, Kecker. Syſt. Theol. lib. 3. p. 315.

The two natures of the God-head, and Manhood, are ſo *really*

ally vnited by a *Perſonall vnion*, that as they can neuer be *ſeparated* aſunder, ſo are they not* *confounded*; but remaine ſtill diſtinguiſhed by their ſeuerall and Eſſentiall *proprieties*, which they had before they were vnited. As for example, the *infinitenes* of the *Diuine*, is not communicated to the *humane* nature; nor the *finitenes* of the *humane*, to the *diuine* nature.

Yet by reaſon of this *perſonall vnion*, there is ſuch a *communion* of the *proprieties* of both natures: that, ẏ which is proper to the one, is ſometimes attributed to the other Nature: As that *God purchaſed the Church, with his own blood:* And, *that he will iudge the World by that Man, whom he hath appointed.* Hence alſo it is, that though the *Humanity* of *Chriſt* be a created, and therefore a *finite* and *limited* nature, & can not bee *euery where preſent* by actuall poſition, or locall extenſion,

Vnri Hypoſtaticè Deum & hominem, nihil eſt aliud quàm naturam humanam non habere propriam exiſtentiam, ſed aſſumptam eſſe à verbo æterno, ad ipſam verbi ſubſiſtentiam, Bellar. de Incarnat. l.3.c.8.

*Saluis & diſtinctis manentibus proprietatibus naturæ tam aſſumentis, quàm aſſumptæ.

Act.20.28.

Act.17.31.

D. Field of the Church-Book.3.c.35

sion according to his * *naturall being*: yet becauſe it hath communicated vnto it, the *perſonall Subſiſtence* of the *Sonne of God*, which is *infinite*, and without *limitation*: and is ſo vnited with God, that it is *no where ſeuered* from God: the body of Chriſt in reſpect of his [n] *perſonall being*, may rightly be ſaid, to bee *euery where*.

* *Secundum eſſe naturale Chriſtus non eſt vbique.*

[n] *Secundum eſſe perſonale Chriſtus eſt vbique.*

3. *The Actions by which the three perſons be diſtinguiſhed.*

THe *Actions* are of two ſorts; either *Externall*, reſpecting the creatures; and thoſe are after a ſort *common* to *euery one* of the three *Perſons*: or *Internall*, reſpecting the *Perſons onely* amongſt themſelues, and are altogether *incommunicable*.

In operibus ad extra tres perſonæ operantur ſimul, ſeruato ordine perſonarum in operando.

The *Externall* and communicable *Actions* of the three *Perſons*, are theſe:

The *creation* of the world peculiarly

culiarly belonging to *God* the *Father*: The *redemption* of the Church, to *God* the *Sonne*: And the *ſanctification* of the *Elect*, to *God* the *Holy Ghoſt*. But becauſe the [a] *Father* created and ſtill gouerneth the World *by* the *Sonne in the Holy Ghoſt*; therfore theſe externall actions are indifferently, in [b] Scripture, oftentimes aſcribed to *each* of the three *Perſons*, and therefore called *communicable* and diuided *Actions*.

The *Internall* and incommunicable *Actions*, or proprieties of the three *Perſons*, are theſe:

1 To *beget*; and that belongeth only to the *Father*; who is neither made, created, nor begotten of any.

2 To bee *begotten*: and that belongeth onely to the *Sonne*; who is of the Father alone, not made, nor created, but begotten.

3 To *proceed* from *both*: and that belongeth only to the *Holy Ghoſt*; who is of the Father and the

[a] Rom. 11. 36
[b] As redemption. Act. 20. 28. and Sanctification. 1 Pet. 1. 2. to the Father, Creation. Ioh. 1. 3. and Sanctification, 1. Cor. 1. 2. to the Son Creation, Pſal. 33. 6. & Redemption, Epheſ. 4. 30 to the Holy Ghoſt. Ioyntly all to each: 1 Cor. 6 11.
Opera Trinitatis ad extra indiuiſa, ad intus diuiſa

the Sonne; neither made, created, nor begotten, but *proceeding*.

So that when we say, that the Diuine *Essence* is in the *Father vnbegotten:* in the *Sonne begotten:* and in the *Holy Ghost proceeding:* we make not three Essences, but only shew the *diuers manners* of *subsisting*, by which the *same* most simple, *eternall*, & *vnbegotten Essence subsisteth* in each Person: namely, that it is not in the *Father* by *generation:* that it is in the *Sonne, communicated* from the Father by *generation*: and in the *holy Ghost, communicated* from both the Father and the Sonne by *proceeding*.

Personæ nomen, non est aliquid ab essentia abstractum ac separatum: Faius Thes. disp. 2. *persona est ipsa essentia diuina cõtracta ad certum & peculiarem subsistendi modum,* Zanchius. *Persona gignit & gignitur: Essentia nec gignit nec gignitur, sed communicatur,* Alsted.

These are incommunicable *Actions*; and doe make, not an *essentiall, accidentall,* or *rationall,* but a *reall* distinctiõ betwixt the three *Persons*. So that he who is the *Father* in the *Trinity*, is not the *Sonne:* He who is the *Sonne* in the *Trinity*, is not the *Father:*

He

Hee who is the *holy Ghoſt* in the *Trinity*, is neither the *Sonne*, nor the *Father*, but the *Spirit*, proceeding frō both: though there is but *one* and the ſame *Eſſence* common to* all *three*. As therefore wee beleeue that the *Father* is *God*, the *Son* is *God*, & the *holy Ghoſt* is *God*: ſo we likewiſe beleeue that *God* is the *Father*, *God* is the *Sonne*, and *God* is the *Holy Ghoſt*. But by reaſon of this *reall* diſtinctiō; the *Perſon* of the one, is not, nor neuer can be, the *Perſon* of the other. The three *Perſons* therefore of the *God-head*, doe not differ from the *Eſſence*, but [c] *formally*: but they differ *really* one from another, and ſo are diſtinguiſhed by their *hypoſtaticall* proprieties. As the Father is *God*, *begetting* God the Son: the Son is *God*, *begotten* of God the Father: and the holy Ghoſt is *God*, *proceeding* from both God the Father, and God the Sonne.

Hence it is, that the Scriptures vſe

* *Quem vnum cogito, trium incomprehenſibili luce involuor*, Nazian.

c *Quamuis perſona cum Eſſentia non ſit omnino idem, non tamen ab ea eſt omnino aliud. Differt. n. non numero, quia ſic in diuinis foret quaternitas; non re, quia eſſentia de perſonis prædicatur, ſed formaliter τῷ λόγῳ, ſiue ratione ratiocinante: Eſſentia diuina non differt à perſonis, vt res à rebus, ſed vt res à ſuis modis. nam in Deo non eſt res, & res, ſed res & modus rei.*

vse the name of *God* two manner of waies. Either [a] *Essentially*, and then it signifieth the *three Persons* conioyntly: or [b] *Personally*, and then by a *Synecdoche* it signifieth but *one* of the three Persons in the *God-head*. As the *Father*, 1. *Tim.* 2. 5. or the *Son*, *Act.* 20. 28. 1. *Tim.* 3. 16. or the *Holy Ghost*, *Act.* 5. 4. 2. *Cor.* 6. 16.

And becauſe the Diuine *Eſſence* (common to all the three perſons) is but *one*, wee call the ſame *Vnity*. But becauſe there be *three diſtinct Perſons* in this one indiuiſible Eſſence, wee call the ſame *Trinity*. [c] So that this *Vnity* in *Trinity*, and *Trinity* in *Vnity* is a holy [d] *myſtery*: rather to bee religiouſly adored by *faith*, then [e] *curiouſly* ſearched by *reaſon*: further then God hath reuealed in his Word.

[a] ὁ οὐσιωδὴς Nomen Dei eſſentialiter poſitum, non minus Filium & Spiritum Sanctum quàm Patrem deſignat.

[b] ὑποστατικῶς. Sacramentum hoc venerandum, non ſcrutandum, quomodo pluralitas ſit in vnitate, & vnitas in pluralitate. Scrutari hoc temeritas eſt, credere pietas, nóſſe verò vita æterna, Bern.

[c] Neque ad loquendum dignè de Deo lingua ſufficit neque ad percipiendum intellectus prævalet, magis ergo glorificare nos conuenit Deum, quod talis eſt, qui & intellectum tranſcendit & cognitionis vitium ſuperat. Chryſoſt. Hom. 2. Heb. [d] De Deo loqui etiam vera, periculoſiſſimũ eſt, Arnob. [e] Lingua, mente, & cogitatione horreſco, quoties de Deo ſermonem habeo, Nazian.

Thus

Thus farre of the diuers manner of being in the Diuine Essence: now of the Attributes thereof.

ATtributes are certaine descriptions of the diuine *Essence*; deliuered in the Scriptures, according to the *weakneſſe* of our * *capacity*, to helpe vs the better to vnderſtand the *nature* of Gods Eſſence, and to diſcerne it from all other Eſſences.

The *Attributes* of God are of two ſorts, either *nominall*, or *reall*.

The *Nominall* Attributes are of three ſorts: firſt, thoſe which ſignifie Gods *Eſſence*: ſecondly, the *Perſons* in the Eſſence: thirdly, thoſe which ſignifie *his Eſſentiall workes*.

Of the firſt ſort is the name [a] *Iehouah*, or rather [b] *Iehueh*, which ſignifieth *eternall being of himſelfe*; in whom being without

* *Condeſcendit nobis Deus, vt nos conſurgamus ei, Aug. de ſpec. c. 112.*

[a] Exod. 15. 3 *Ab Hauah, vel Haiah, Eſſe: nam ita Deus eſt à ſeipſo, vt ſit ſuum eſſe, & æternum.*

Omnes huius nominis literæ ſunt ſpirituales, vt denotetur Deum eſſe ſpiritum. P. Mart. loc. com. cap. 11.

[b] Montan. de arc. ſerm. c. 1. *Iehouah non habet plurale, & in ſcripturis ſoli vero Deo tribuitur.*

out all beginning and end, all other beings both begin and end, *Isay* 42.8. *Psal.*83.18.

God tels *Moses*, *Exod.*6.3. *that hee was not knowne to Abraham, Isaac, and Iacob, by his name* IEHOVAH. (Not but that they knew this to be the name of God: for they vsed it in all their prayers, but) becauſe they liued not to ſee God *effecting indeed*, that which he *promiſed* them; in graciouſly deliuering their Seed out of *Egypt*, and in giuing them the *reall poſſeſſion of Canaans Land*; And ſo to be not onely *God Almighty*, by whom al things were made; but alſo *performing in deed* to the *Children*, that which he promiſed in his Word to the *Fathers*, which this name IEHOVAHeſpecially ſignifieth. And for this cauſe *Moſes* calls God *firſt Iehouah*, when the *vniuerſal creation* had his abſolute *being*, *Gen.* 2.4. And this admirable name is grauen on the *Decalogues* fore-

Locus Exod. 6.3. *intelligendus eſt de gradibus diuinarum patefactionum*, Gerard. *loc.*3 *de Nat. Dei. Ex vſu ſcripturæ res tunc dicuntur fieri, quando fiunt manifeſtæ: Sic dicitur, Spiritus Sanctus nondum erat, id eſt, nondum innotuerat*, Alſted. Lex. *Theol. cap.*2.

head,

head, which was pronounced vpon the *Israelites* deliuerance, to bee the *rule of righteousnesse*, after which they should serue their Deliuerer in the promised Land.

Quod licet scribere, effari & vrnō liceret? Theod. in Epit.

This *Name* is so full of diuine Mysteries, that the *Iewes* hold it a sin to pronounce it: but if it be no sin to write it, why should it be vnlawfull to pronounce it?

This Holy Name of God teacheth vs:

Ens aeternum. ἀϊτιῶν. Fons est τοῦ ὄντος οὐσίας.

First, what God is in himselfe, namely, *An eternal being of himselfe.*

Secōdly, how he is vnto *others*, because that from him *all other* Creatures haue receiued their *being*.

In promissionibus Iehouah est ὄν.

Thirdly, that we may cōfidently beleeue his promises: for he is named IEHOVAH, not onely in respect of *being*, and causing all things to *be*; but especially, in respect of his *gracious promises*, which without faile he will fulfil,

in

in his appointed time, & ſo cauſeth that to be, which was not before. And ſo this name is a *golden pledge* vnto vs, that becauſe hee hath *promiſed*, he will ſurely vpon [a] our *Repentance* forgiue vs all our ſins; at the time of *death*, [b] receiue our *Soules*; and in the *Reſurrection* [c] raiſe vp our *Bodies* in glory to life euerlaſting.

[a] Iſa.55.7.

[b] Ioh.12.26 Ioh. 14.2.3.

[c] Iob.6.40. Ioh.11.5.

The ſecond Name denoting Gods Eſſence is *Eheieh*; but once read, *Exod.*3.14. of the ſame root that IEHOVAH is; & ſignifieth I AM, or, I VVILL BE: for whē *Moſes* asked God, by what name he ſhould call him, God then named himſelfe, *Eheieh Aſcher Eheieh*; *I am that I am*: or, *I will be that I will be*: ſignifying, that he is an eternall, vnchangeable Being: For ſeeing euery creature is temporary and mutable; no creature can ſay, *Ero qui ero. I wil be that I wil be.* This name in the New Teſtament is giuen to our *Lord Chriſt*, when he

hee is called *Alpha* and *Omega*, *The beginning, and the ending,* r *which is, which was, and which is to come, The Almighty*, Apoc. 1. 8. For all time past and to come, is aye present before God. And to this Name, *Christ* himselfe alludeth, *Ioh.* 8. 58. *Before Abraham was, I AM.*

r ὁ ὢν καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.

This Name should teach vs likewise to haue alwaies present in our mindes, our first *Creation*, present *corruption*, and future *Glorification*: and not content our selues with I *was* good, or I *will be* good, but to be good *presently*; that when euer God sends for vs, hee may finde *vs* prepared for *him.*

The third Name is *Iah*, which as it comes of the same *root*, so is it the contract of *Ichouah*, and signifieth *Lord*; because he is the * *beginning* and *being* of beings. It is a * Name, for the most part, ascribed vnto God, when some notable deliuerance or benefit comes

* *Deus est causa causarum, & Ens entium.*

* Psal. 68. 19. Psal. 101. 18. Ps. 106. 1. 48. Ps. 111. 1. &c. Ps. 112. 1. &c. Ps. 113. 1. 9. Ps. 115. 17. 18 Psal. 116. 19. Ps. 118. 5. 14. Psal. 135. 34.

comes to passe according to his former promise: and therefore all creatures in heauen & earth, are commaunded to celebrate & praise God in this name *Iah*.

The fourth is κύριος, *Lord*, vsed often in the New Testament: for κύριος, or κυρίω, signifieth, *I am*. Hence κύριος signifieth the first Essence of a thing, or Authority. When it is absolutly giuē to God, it answereth to the Hebrew name IEHOVAH, & so translated by the seuenty Interpreters: for *God* is so a *Lord*, that hee is *of*[a] *himselfe and Lord of all*. This Name should alwaies put vs in remembrance to[b] *obey* his Commandements, and to *feare* his iudgements, and *submit* our selues to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him doe what seemeth him good*, 1 *Sam.*3.18.

Iunius *in Eironico.*

a αὐτοκύριος. Polan. Synt. *Theol. l.*1.*c.*6.

b Mal.1.6.

The fifth is, θεὸς, *God*, 600, times vsed in the New Testa-

ment: and of prophane Writers commonly. It is deriued [c] ἀπὸ τοῦ θεῖν, becauſe he runs thorow and compaſſeth all things: or ἀπὸ τοῦ αἴθειν, which ſignifieth, to *burne and kindle*: for God is *light*, and the Author both of *Heat*, [d] *Light*, and *Life*, in all Creatures, either immediately of himſelfe, or mediately by ſecondarie cauſes. The name is vſed, eyther *improperly*, or *properly*. *Improperly*, when it is giuen either *figuratiuely*, to Magiſtrates, or *falſly* to Idols. But when it is properly and abſolutely taken, it ſignifieth the *Eternall Eſſence* of God, being aboue all things, and through all things, giuing life and light to al creatures, and preſeruing and gouerning them, in their wonderfull frame and order, [e] *God ſeeth all, in all places*: let vs therfore euery where take heede what we doe in his ſight.

Thus farre the names which ſignifie

[c] Plato *in Cratylo. Hinc illud Virgil. Deum namque ire per omnes terraſque tractuſque maris*, Zanchius.

[d] *Deus eſt lux ἀπεφάντη.*

Ioh. 10. 34. 1 Cor. 8. 5.

[e] *Incumbit nobis neceſſitas rectè viuendi: cum omnia quę facimus, facta ſint coram oculis Iudicis cuncta videntis*, Boetius.

ſignifie Gods Eſſence.

The Name which ſignifieth the *Perſons* in the *Eſſence*, is chiefly one *Elohim*.

Elohim ſignifieth the *mighty Iudges*: it is a name of the plurall number, to expreſſe the *Trinity* of perſons in *Vnity* of Eſſence. And to this purpoſe, the *Holy Ghoſt* beginneth the *Holy Bible* with this plurall name of *God*, ioyned with a Verbe of the ſingular number; as *Elohim Bara, Diy creauit*, i *The mighty Gods, or, all the three Perſons in the God-head created.* The *Iewes* alſo note in the Verbe ברא *bara*, conſiſting of three letters, the myſterie of the Trinity. By ב *Ben*, the Son; by ר *Reſh, Ruah*, ỹ Spirit; by א *Aleph, Ab*, the Father. But this Holy Myſtery is more clearly taught by *Moſes, Gen.* 3.22. *And* IEHOVAH *Elohim ſaid, Behold the Man is become as one of Vs.* And *Gen.* 19.24. IEHOVAH *rained*

Nomen Elohim eſt perſonarum διαχριτικὸν, Alſted. *Quum Elohim de vna perſona dicitur, Synecdochicè dictum eſt, propter Eſſentiæ vnitatem*, Iunius.

i The like you may reade, Deut. 6.4. Ioſh. 24.19.

vpon Sodome and vpon Gomorrha, brimstone and fire from IEHOVAH *out of Heauen:* [k] that is, God the Sonne from God the Father, *who hath committed all iudgement vnto the Sonne, Ioh.*5.22. See *Psalm.*33.6. *Isa.* 63.9.10. The singular number of *Elohim* is *Eloah*, deriued of *Alah, he swore*; because that in all weighty causes, when necessity requireth an oath to decide the truth, we are only to sweare by the name of God, which is the great and righteous Iudge of Heauen and Earth.

[k] *Sic* Marcus Arethusius *in Smirnensi Concilio sanctè expositit,* Socrat. *Eccl. Hist. l.*2.*c.*30

This Name *Eloah* is but seldome vsed, as *Abac.*3.3. *Iob* 4.9. *Iob* 12.4. and 15.8. 36.2. *Psalm.*18.32. *Psalm.* 114.7. Once it hath a Noune plurall ioyned to it. *Iob* 35.10. *None saith, where is Eloah Gosai, the Almighty my Makers?* to note the Mystery of the *eternal Trinitie.* Many times also *Elohim*, the plurall number, is ioyned with

This place well vrged, had grinded *Arrius* in peeces.

with a verbe plurall, to expresse more emphatically this Mysterie, as *Gen.*35.7. 2 *Sam.* 7.23. * *Iosh.*24.19. *Ier.*10.10. *Elohim* is also sometime *Tropically* giuen to Magistrates, because they are Gods Vice-gerents, as to *Moses*, *Exod.* 7.1. IEHOVAH *said vnto Moses, I haue made thee Elohim to Pharaoh:* that is, I haue appointed thee an Embassadour, to represent the Person of ỹ true *Three-one* God, and to deliuer his message and will vnto *Pharaoh.* As oft therefore as we reade, or heare this name *Elohim*, it should put vs in minde to consider, that in *one* diuine *Essence*, there are *three* distinct *Persons*, and that *God is* IEHOVAH *Elohim.*

* *Elohim Kedoschim Hu, Dij sancti ipsi.*

Now follow the names which ſignifie Gods Eſſentiall works, which are theſe fiue especially.

1 EL, which is as much as the *ſtrong God*, * and teacheth vs, that God is not onely moſt ſtrong, and fortitude it ſelfe, in his owne Eſſence: but alſo that it is he, that giueth all ſtrength and power to all other Creatures. Therefore Chriſt is called, *Iſa. 9. 6. El Gibbor*, the *ſtrong, moſt mighty God*. Let not Gods children feare the power of enemies, for *El* our *God*, is more ſtrong then they.

2 *Schaddai*, * That is, *Omnipotent*. By this name God vſually ſtiled himſelfe to the Patriarches, *I am El Schaddi*, *the ſtrong God, Almighty*. Becauſe hee is perfectly able to defend his ſeruants from all euill: to bleſſe them with all ſpirituall and

* Hence *Eli*, in Hebrew, as Mat. 27. 46. and *Eloi*, in the Syriake, as Mar. 15.31. doth ſignifie, my God. 2 Chro. 32.8.

* The 70. turnes it παντοκράτωρ. It is deriued of *Dai*, ſufficiencie, and the Relatiue ψ the ſame that ὁ ἱκανὸς, or of *Schad* a Dug, becauſe God feeds his children with ſufficiencie of all grace, as the louing mother the child with the milke of her breaſts.

and temporall blessings, and to perform all his promises, which hee hath made vnto them for this life, and that which is to come. This name belongeth *onely* to the *God-head*, and to no Creature, no not to the *humanity* of *Christ*. This may teach vs with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3 * *Adonai*. My Lord; This name, as the *Massorets* note, is found 134. times in the Olde Testament. *Analogically* it is giuen to Creatures, but *properly* it belongeth to God alone. It is vsed, *Malach.* 1. 6. in the plurall number, to note the *mysterie* of the holy *Trinity*. If I be *Adonim*, *Lords*, *where is my feare?* *Ani* the singular, *Adonim* the plurall Number. This name is giuen to *Christ*, *Dan.* 9. 17. *Cause thy face to shine vpon*

* A name cõpounded of *Ai*, My, *Adon*, Lord. Adon *deriuatur ab* Eden, *basis, quia Deus est fundamentum & sustentator omnium creaturarũ. Hinc* Adon *Dominus, cui rei domesticæ cura incumbit, & ei tanquam columnæ innititur. Quãdo de creaturis vsurpatur* Adonai, *est* Iod *cum patach: sed de Creatore cum* cametz. Ab Adonai *manasse videtur* Ethnicorum Adonia.

thy Sanctuarie that is desolate, for Adonai (the Lord Christ) his sake. The hearing of this holy name, may teach euery man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold, by a particular hand of faith, vpon his word and promise, and to challenge God in Christ to bee his God, that hee may say with *Thomas, Thou art my Lord and my God.*

4 Is *Helion:* that is, *most High, Psalm.9.2. Psalm.91.9. Psal.92.9. Dan.4.17.24.25.34. Act.7.48.* This name, *Gabriel* giueth vnto God; telling the Virgin *Marie*, that the child which should be borne of her, should be the Sonne of the *most High*, *Luke* 1.32. This teacheth, that God in his Essence and glory, exceedeth infinitely all Creatures in Heauen and earth. Secondly, that no man

υἱὸς ὑψίστου So the diuell stiled Christ, the Son of God the most high, Luk.8.28.

man ſhould bee proud of any earthly honour or greatneſſe. *Thirdly, if we deſire true dignitie, to labor to haue communion with *GOD* in *grace* and *glory*.

* For what is earthly greatneſſe, compared to Gods Highneſſe?

5 *Abba*, a Syriake name, ſignifying *Father*, *Rom.* 8. 15. This is ſometimes vſed *eſſentially*, as in the Lords Prayer. Secondly, *perſonally*, as *Mat.* 11. 25. For God is *Chriſts* Father by *nature*, and *Chriſtian's* by *adoption* and *grace*. *Chriſt* is called the *euerlaſting Father*, *Iſay* 9. 6. becauſe hee *regenerates* vs vnder the new Teſtament. God is alſo called * *the Father of light*, *Iames* 1. 17. becauſe God dwelleth in inacceſſible light, 1. *Timoth.* 6. 16. and is the Author, not onely of the Sunnes light, but alſo of all the light, both of naturall reaſon, and ſupernaturall grace, * *Which lighteth euery Man that commeth into the World.* This name

* Πατὴρ τῶν φώτων Of whoſe ſubſtance the light of the Sunne is but a ſhadow.

* Ioh. 1. 9.

teacheth vs, that all the gifts which wee receiue from God, proceed from his meere fatherly loue. Secondly, that wee ſhould loue him againe, as deare children. Thirdly, that we may in all our needs & troubles, bee bold to call vpon him as a Father, for his helpe & ſuccour. Thus ſhould we not heare of the ſacred names of God, but wee ſhould thereby be put in minde of his *goodneſſe* vnto vs, and of our *duties* vnto him. And then ſhould we finde how comfortable a thing it is, to do euery thing in the *name of God*. A phraſe vſuall in euery mans *tongue*: but the true comfort thereof (through ignorance) knowne to few mens *hearts*.

It is a great *wiſedome*, and an vnſpeakeable matter for the ſtrengthening of a Chriſtians *faith*, to know how in the meditation of *Chriſt*, to inuocate God by *ſuch a name*, as wherby he

he hath manifeſted himſelfe, to bee moſt willing, and beſt able to helpe and ſuccour him in his preſent need or aduerſity. The *ardent deſire* of knowing God, is the ſureſt teſtimony of our *loue* to God, and of Gods *fauor* to vs. *Becauſe hee hath ſet his loue vpon me, therefore will I deliuer him: I will ſet him on high, becauſe he hath known my name: hee ſhall call vpon mee, and I will anſwere him, &c.* And it is a great ſtrengthening of faith, with vnderſtanding, to begin euery action in the *name of God.*

Pſ. 94. 14. 15.

Thus far of the nominall Attributes.

The *reall Attributes* are of two ſorts: either *abſolute*, or *relatiue.*

The *abſolute Attributes* are ſuch, which cannot in any ſort agree to *any creature*, but to God *alone*,

Theſe are two, *Simpleneſſe*, and *Infiniteneſſe.*

Intelligentia habent aliquid ſimile materiæ, aliquid ſimile formæ. Solus Deus ſimplex eſt, in quo nihil in potentia ſed in actu omnia, imò ipſe purus, primus, medius, vltimus actus, Scal. Exerc. 6. Sect. 2 Iuſtin Martyr. qu. 129. ad Orthodoxos.

Simple-

Simpleneſſe, is that whereby *God* is voide of all *compoſition*, *diuiſion*, *multiplication*, *accidents*, or parts compounding, either ſenſible, or intelligible: ſo that what euer he is, he is the ſame *eſſentially*.

It hinders not Gods ſimpleneſſe that hee is three: becauſe God is three, not by *compoſition of parts*, but by *coexiſtence* of *Perſons*.

[a] *Infinitenesse* is that, whereby all things in God are voide of all *meaſure*, *limitation*, and *bounds*, aboue and beneath, before and after.

From theſe two doe neceſſarily flow three other *Abſolute* attributes.

1 *Vnmeaſurablenes*, or *vbiquitie*, whereby he is of infinite extenſion, [b] filling heauen and earth,

[a] *Intelligentia, cum ſint entia alia ab infinito Ente, finita eſſe neceſſe eſt. nam duo infinita nequeunt eſſe, neque in natura neque extra naturam. Eſſentiam. duo principia prima*, Scal. Exerc. 359. Sect. 3.

[b] Act. 7. 48. Pſal. 145. Iob 11. 7. &c 1 King. 8. 27. 2 Chron. 2. 5. 6. Pſal. 139. 5. &c. Ier. 23. 23. 24. *Deus eſt vbiq; non ita vt in dimidia parte ſit dimidius, aut tanquam in maiore parte maior Dei pars ſit, in minore minor, ſed vbique totus, & in ſeipſo totus eſt*, Aug. *Deus eſt intellectualis Sphæra, cuius centrum eſt vbique, circumferentia vero nuſquam*, Triſm.

earth, cõtaining al places, & not contained of any *ſpace, place, or bounds*, & being no where abſent, is euery where preſent.

There are 4. degrees of *Gods preſence*: the firſt is *vniuerſal*, by which God is *repletiuely* euery where, *incluſiuely* no where.

Secondly, *Speciall*, by which God is ſaide to bee in *heauen*, becauſe that * there his *Power, Wiſedome*, and *Goodneſſe*, is in a more excellent manner ſeene and enioyed: as alſo becauſe that vſually hee doth from thence poure both his *Bleſſings* and *Iudgements*.

Thirdly, *more ſpecial*, by which God [b] dwelleth in his *Saints*.

Fourthly, *moſt ſpeciall*, and altogether ſingular, by which *the whole fulneſſe of the God-head* [c] *dwelleth in Chriſt bodily*.

2 *Vnchangeablenes*, whereby God is voide of all change: both in reſpect of his [d] Eſſence, and [e] Will.

3 *Eter-*

* Pſal. 19. 1. Hoſ. 2. 21.
b 1 Cor. 3. 16 & 6. 19. 2 Cor. 6. 16.
c Coloſ. 2. 8.
d Rom. 1. 23. Iſa. 40. 28. Pſal. 102. 27. &c.
e Apoc. 1. 8. 1 Sam. 15. 29 Num. 23. 19. Mal. 3. 6. Rom. 11. 29. Iam. 1. 18. *Pœnitentia cum de Dei enunciatur, non affectum in Deo, ſed effectum Dei in hominibus ſignificat*, Alſted.

Simpleneſſe, is that whereby *God* is voide of all *compoſition*, *diuiſion*, *multiplication*, *accidents*, or parts compounding, either ſenſible, or intelligible: ſo that what euer he is, he is the ſame *eſſentially*.

It hinders not Gods ſimpleneſſe that hee is three: becauſe God is three, not by *compoſition of parts*, but by *coexiſtence* of *Perſons*.

[a] *Infinite eſſe* is that, whereby all things in God are voide of all *meaſure*, *limitation*, and *bounds*, aboue and beneath, before and after.

From theſe two doe neceſſarily flow three other *Abſolute* attributes.

1 *Vnmeaſurablenes*, or *vbiquitie*, whereby he is of infinite extenſion, [b] filling heauen and earth,

[a] *Intelligentia, cum ſint entia alia ab infinito Ente, finita eſſe neceſſe eſt. nam duo infinita nequeunt eſſe, neque in natura neque extra naturam. Eſſent. n. duo principia prima*, Scal. Exerc. 359. Sect. 3.

[b] Act. 7.48. Pſal. 145. Iob 11.7.&c 1 King. 8.27. 2 Chron. 2.5.6. Pſal. 139.5.&c. Ier. 23.23.24. *Deus eſt vbiq; non ita vt in dimidia parte ſit dimidius, aut tanquam in maiore partem ſior Dei pars ſit, in minore minor, ſed vbique totus, & in ſeipſo totus eſt*, Aug. *Deus eſt intelligibilis Sphera, cuius centrum eſt vbique, circumferentia verò nuſquam*, Triſm.

earth, cõtaining al places, & not contained of any *space, place, or bounds*, & being no where absent, is euery where present.

There are 4. degrees of *Gods presence*: the first is *vniuersal*, by which God is *repletiuely* euery where, *incluſiuely* no where.

Secondly, *Speciall*, by which God is saide to bee in *heauen*, becauſe that * there his *Power, Wiſedome*, and *Goodneſſe*, is in a more excellent manner seene and enioyed: as also becauſe that vſually hee doth from thence poure both his *Bleſſings* and *Iudgements*.

Thirdly, *more special*, by which God [b] dwelleth in his *Saints*.

Fourthly, *moſt speciall*, and altogether singular, by which *the whole fulneſſe of the God-head* [c] *dwelleth in Christ bodily*.

2 *Vnchangeablenes*, whereby God is voide of all change: both in reſpect of his [d] Eſſence, and [e] Will.

3 *Eter-*

* Pſal. 19. 1. Hoſ. 2. 21.
[b] 1 Cor. 3. 16 & 6. 19. 2 Cor. 6. 16.
[c] Coloſ. 2. 8.
[d] Rom. 1. 23. Iſa. 40. 28. Pſal. 102. 27. &c.
[e] Apoc. 1. 8. 1 Sam. 15. 29 Num. 23. 19. Mal. 3. 6. Rom. 11. 29. Iam. 1. 18. *Pœnitentia cum de Dei enunciatur, non affectum in Deo, ſed effectum Dei in hominibus ſignificat*, Alſted.

3 *Eternity*, whereby God is without *beginning* of daies, or *end* of time: and without all bounds of f *preceſſion*, or *ſucceſſion*.

f Iſa.44.6. Iam.5.19. Dan.6.26. Heb.1.12. Apoc.4.8. *Creaturæ quædam æternæ ſunt à poſteriori: à priori ſolus Deus eſt æternus*, Alſted. Lex. Theol.cap.2

Thus far of the abſolute Attributes; now of the Relatiue, or ſuch which haue reference to the Creatures.

Thoſe are fiue:

1. *Life*. 2. *Vnderſtanding*.
3. *Will*. 4. *Power*.
5. *Maieſty*.

1 THe *Life of God* is that, by which, as by a moſt pure and perpetuall *Act*, he not onely liueth *of himſelfe*, but is alſo that *euer* and *ouerflowing* Fountaine of *Life*, from which all Creatures deriue their g *liues*: ſo as that *in him they liue, moue, breathe, and haue their being*.

g Act.17.25. 28. Act.14.15. Pſal.42.2. Pſal.36.9. Ioh.5.26. Heb.3.12.

And

And becauſe *onely* his *Life* differs not from his[h] *Eſſence*; therfore God is ſaide *onely to haue immortality*, 1. *Tim.*6.16.

2 The *Vnderſtanding*, or *Knowledge* of God, is that whereby (by *one pure act*) hee moſt perfectly [i] knoweth in himſelfe *all* things that euer *were*, *are*, *or ſhall be*: Yea the thoughts and imaginations of all mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *ſimply all things* eternally, the *good* by himſelfe, the *euil* by the good oppoſite to it: impoſing to things *contingent* the *Lot* of contingencie; and to things *neceſſary*, the *Law* of neceſſity. And thus knowing all things in and of himſelfe, hee is the *cauſe* of al ȳ *knowledge* that is in all, both *Men* and *Angels*. Secondly, *ſpeciall*, called the knowledge of *approbation*, by which he particularly *knoweth*, and

[h] Hence it is that as *God* is called of the Hebrews *Eheie*, ſo likewiſe *Echeie*: and as of the Grecians, ὁ ὤν: ſo alſo ὁ ζάν: and as of the Latines, *primum ens*, ſo alſo, *primum viuens*: for to be, and to *liue*, is all *one* and the ſame in God.

[i] 1. King. 8.39 Pſal. 44.21. Pſal. 139.2. &c. Ier. 17.10. and 20.12. Luk. 16.15. Acts 1.24. Heb. 4.12. Rom. 11.33. and 16.17.

and graciously *acknowledgeth* onely his *Elect* for his owne.

[a] *Understanding* also containes the *Wisedome of God*, by which hee most wisely created al things of *nothing*, in *number*, *measure*, and *waight*, and still ruleth and disposeth them to serue his owne most holy *purpose* and *glory*.

3 The *Will of God* is that, whereby of [c] necessity hee willeth *himselfe*, as the *soueraigne good*: and (by willing himselfe) willeth most [d] freely [e] *all other* good things, which are out of *himselfe*.

The will of God, though in it selfe it bee but *one*, as is his *Essence*, yet in respect of the diuersity of *obiects* and *effects*, it is called in the Scriptures by diuers names: as-

1 Tim.2.19. Mat.7.13.

[a] *Intellectus, scientia & sapientia in Deo non distinguuntur*, Tilen. *Nam sapientia in homine est habitus intellectui impressus, qui de deo disci non debet, cuius intellectus est ipsa sapientia*, Keckerm. Πάντα ἰδὼν ἅμα καὶ ἐφαλμὸς καὶ πάντα νοῦς, Hes. lib. ἔργ. καὶ ἡμέρ. Sap. Hence the Platonickes tearme God ἐφόπτην, all-eye, seeing all.

[c] 1 Tim. 2.5. Rom.9.19. Ephes.1 5.

[d] *Deus voluntate sua cuncta constituit*, Trism. in 4. *Dial.* Pim. *Hinc* Orpheus *Deum vocat necessitatẽ, ratione scilicet inferiorum, quod omnia ipsi parere cogantur.* [e] *Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen nõ implemus cã quando peccamus; à nobis impletur, quando bonum facimus*, Aug. Ench. c. 100. Rom. 9. 11. 3. Iam. 1. 21.

1 Loue

1 *Loue*, whereby is meant Gods eternal [f] *good wil*, whereby hee ordaineth his *Elect* to bee freely ſaued through *Chriſt*, and [g] beſtoweth on thē all *neceſſary graces*, for this *life* & that to come, [h] *taking pleaſure* in their perſons and ſeruice.

2 *Iuſtice* [i] is Gods *conſtant will*, whereby hee [k] recompenſeth men and Angels, according to their workes: *puniſhing* the impenitent, according to their *deſerts*, called the iuſtice of his *wrath:* and [m] *rewarding* the faithfull, according to his promiſes, called the iuſtice of his *grace*.

3 *Mercy*, which is [n] Gods

f 1 Ioh. 3. 1.

g Pſal. 45. 7.
h Gen. 4. 4.
i *Norma Iuſtitiæ diuinæ, eſt Dei voluntas. Quia enim vult, ideo eſt Iuſtum, non quia iuſtum, ideo vult.* Epheſ. 1. 11.
k Rom. 2. 5. &c. 2. Theſ. 1. 6. &c. 2 Tim. 4. 8. Deut. 7. 9. 10.
l *Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, è veſtigio habet δίκην diuina legis vindicem, ſimul vt quicquam Sanctionum eius prætermiſſum eſt,* Ariſt. lib. de mundo.
m Rom. 9. 15. 16. Ezech. 16. 6.
n Pſalm. 103. 8. &c. Tit. 3. 4. *Semper inuenies Deum benigniorem quàm te culpabiliorem,* Serm. 11. Bern. *Vindictæ gladium miſericordiæ oleo ſemper astuit,* Niceph. lib. 17. cap. 3.

meere

meere good will, and readie affection to forgiue a penitent sinner, notwithstanding all his sins and ill deserts.

4 *Goodnesse*, o whereby God *willingly communicateth* his good with his Creatures: and because he communicates it *freely*, it is termed *grace*.

5 *Truth*, whereby p God *willeth constantly* those things which hee willeth: effecting and performing all things, which hee hath spoken in his *appointed time*.

6 *Patience*, whereby God *willingly forbeareth* to punish the wicked, so long as it may stãd with his *Iustice*, and vntill their sins q be ripened.

o Psal. 145. 7.9.16. Mat. 16.17. *In creaturis multa inueniuntur bona, ergo Creator multo magis est bonus. Imo ἀυτάγαθον ipsum bonum.*

p Iosh. 13.14. Psal. 146.6. Num. 23.19. *Veritas est harmonia tũ intellectus & verborum cũ rebus, tum etiam rerum ipsarum cum Idæis in mente diuina*, Keckerm. *Veritas Dei in verbis fides Dei dicitur, quod certò fiam, quæ ab ipso dicta sũt. Item constantia, quia sententiam non mutat*, Polan.

q 2 Pet 3.9. Rom. 2.4. Gen. 5.16.

Ad pœnam tardus Deus est, ad præmia velox.
Sed pensare solet vi grauiore moram.

7 *Holines*,

7 *Holines*, [r] wherby Gods nature is separated from all *prophaneneſſe*: and abhorreth al filthineſſe: and ſo being wholly pure in himſelfe, delighteth in the inward and outward *purity* and *chaſtity* of his ſeruants, which hee infuſeth into them.

8 *Anger*, [s] whereby is meant Gods moſt certaine and iuſt *will*, *in chaſtening* the *Elect*, & in reuenging and *puniſhing* the *Reprobate*, for the iniuries they offer to him and his choſen: and when God will puniſh with *rigor* and ſeuerity, then it is tearmed *Wrath*, [t] *temporall* to the Elect: [u] *eternall* to the Reprobates.

4 The *Power* of *God* is that, where-

[r] 1 Pet.1.5. 1 Theſ.4.3. Heb.12.14. Mar.15.8. *Quanta ſanctitas Dei, ad cuius aſpectū, ſancti Angeli oculos pro ſua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus* IEHOVAH Izabaoth. Iſa.6.2.3.

[s] Pſa.106.23. 29.40.41. Numb.25.11 *Ira Dei non eſt aliud, quā voluntas puniendi.* Aug. 15. de Ciuit. Dei, cap.15. Anſelm.lib.7 cap.6. Cur Deus Hom. *Furor & ira in Deo, non paſſionē mentis, ſed vltionis acerbitatem notant.* Carth.in Apoc.c.19.

[t] 1 Cor.10.2.

[u] 1.Theſ.1.10

whereby hee [m] can ſimply and freely doe *whatſoeuer hee will*, that is agreeable to his nature; and whereby (as he hath *made*, ſo) he ſtill *ruleth* heauen, and earth, and all things therein. This Almighty *power* of God is either *abſolute*, by which he can will, and doe more then he willeth or doth, (*Matth.*3.9. and 20.53. *Rom.*9.18. Or *actuall*, by which GOD doth indeed whatſoeuer hee will, and hindreth whatſoeuer hee will not haue done, *Pſal.*115.3.

5. *Maieſty* is that, by which God of his owne *abſolute* and *free* authority [n] raigneth and ruleth, as *Lord* and *King* ouer all *Creatures*, viſible, and inuiſible. Hauing both the *right* and *propriety* in all things, as [o] *from whom*, and *for whom*, are all things: as alſo ſuch a *plenitude of power*, that hee can pardon the offences of all, whom hee [p] *will* haue *ſpared*, and *ſubdue* all

[m] Gen.17.1. Pſal.115.3. Mat.11.26. Epheſ.1.11. Mat.8.2. *Deus poteſt omnia quæ contradictionem non implicant*, Aqu. 1.quæſt.25. art.3.4. *Omnipotentia excludit omnes defectus, qui ſunt impotentiæ, ſeu poſſe mentiri, mori, peccare, &c.*

[n] Chron. 29. 11.12. 2 Sam. 7.22. Apo.5.12.13

[o] 1 Chron. 29. 14. *Hinc Deus dicitur*, αὐτοκράτωρ.

[p] Rom.9.15. Ionas 4.11.

all his *Enemies*, whom hee will haue q plagued and deſtroyed, without being bound to *render* to any Creature a *reaſon* of his doing: but making his owne moſt holy and iuſt *will*, his only moſt perfect and eternall *Law*.

q Luk.19.27 Pſal.2.9. Pſa.110.1.

From *all* theſe *Attributes* ariſeth *one*, which is Gods ſoueraigne *bleſſednes*, or *perfection*.

Bleſſednesſe is that r *perfect* & vnmeaſurable poſſeſſion of *ioy* and *glory*, which God hath in himſelfe for euer: and is the cauſe of all the bliſſe and perfection, that euery Creature enioyeth in his meaſure.

r Deus eſt Schaddai *ſiue αὐτάρκης, non ſolum quia Ipſe nihil deſiderat, ſed etiã quia nihil in eo deſiderari poteſt. Creaturas fecit perfectas in ſuo quaſque genere, ergo ipſe perfectiſſimus eſt in ſe & per ſe*, Scal. Exer. 146. Sect. 2. Mar. 14. 61. Act. 17. 25. Rom. 11. 35. 36. 1. Tim. 6. 15. Mar. 25. 34. Iam. 1. 17.

There are other *Attributes* figuratiuely and *improperly* aſcribed vnto *God*, in the Holy *Scriptures*, as by an *Anthropomorphoſis*, the members of a man, *eyes*, *eares*, *noſtrils*, *mouth*, *hands*, *feet*, *&c.* or the ſenſes & actions of man, as *ſeeing*, *hearing*, *ſmelling*, *working*, *walking*, *ſtriking*, *&c.* By an *Anthropopa-*

popatheia, the affections, and passions of a man, as *gladnesse, griefe, ioy, sorrow, loue, hatred, &c.* Or by an *Analogia*, as whē hee is named a *Lion, a Rocke, a Tower, a Buckler, &c.* Whose signification euery * Commentary will expresse.

* See Mr. *Wilsons* dictionarie of the Bible, most profitable for this purpose.

Of all these Attributes, we must hold these generall Rules.

1 NO *Attributes* can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable. *Whatsoeuer* therefore is *spoken of God, is not God*; but serueth rather to help our weake vnderstanding, to conceiue in our reason, and to vtter in our speech, the *Maiesty* of his *Diuine Nature:* so *farre* as hee hath vouchsafed to reueale himselfe vnto vs in his *Word.*

2 *All* the *Attributes* of *God*

God belong to *euery* of the three *Perſons*, as well as to the *Eſſence* it ſelfe, with the limitation of a *Perſonall propriety*. As the mercy of the *Father* is mercy *begetting*: the *mercy* of the *Sonne* is mercy *begotten*: the *mercy* of the *Holy Ghoſt* is mercy *proceeding*: and ſo of the reſt.

Attributa omnia propter ὑσ'ίας τοιαυτότητα, ſingulis diuinitatis perſonis competiũt.

3 The *Eſſentiall Attributes* of God differ not from his Eſſence. Becauſe they are ſo in the Eſſence, that they are the *very Eſſence* it ſelfe. *In God therefore there is nothing which is not either his *Eſſence*, *or a Perſon*.

* *In Deo nihil eſt quod non ſit ipſe Deus*, Zanc.

4 The *Eſſentiall Attributes* of God differ not *Eſſentially*, nor *really* one from another (becauſe whatſoeuer is in God is *one* moſt *ſimple Eſſence*, and one admits no diuiſion) but only in *our reaſon* and *vnderſtanding*, which beeing not able to know earthly things, by one *ſimple*

simple Act, without the helpe of many *distinct Acts*, must of necessity haue the helpe of many distinct Acts, to know the *incomprehensible* GOD. Therefore (to speake properly) there are not in GOD *many Attributes*, but * *one onely*, which is nothing else but the *Diuine Essence* it selfe, by what Attribute soeuer you cal it. But in respect of *our reason*, they are said to be so many different Attributes: for *our* [c] *Vnderstanding* conceiues by the name of *Mercy*, a thing differing frō that which is called *Iustice*. The *Essentiall Attributes* of *God* are not therfore *really* inseparable.

5 The *Essentiall Attributes* of God are not *parts* or *qualities* of the Diuine Essence, nor [a] *Accidents* in the Essence, as in a Subiect: but the *very* [b] *whole and entire Essence of God*. So

* *Omnia in diuinis sunt vnum, ibi non obuiat relationis oppositio.*

c *Attributa Dei omnia ita in ipso sum, vt sint ipsum, ita insunt, vt nihil antecedat, nihil subsequatur, sed ex intellectione nostra (quæ perquam vmbratilis est) alia aliis prius animo comprehenduntur.* Scaliger. Ex. 365. sect. 6.

a *Quæ de Deo dicuntur χρονικῶς, relatione ad creaturas & sic secundum accidens, non exprimunt mutationem in diuina essentia, sed in creaturis factam. Negantur ergo de deo accidentia realia, non autem prædicata accidentalia.*

b *Omnia quæ in deo sunt, ita insunt, vt sint ipse Deus.*

that

that euery ſuch Attribute is not *aliud & aliud*, another and another thing, but one and the ſame thing. There are therefore no *Quantities* in God, by which hee may be ſaid to be *ſo much* and *ſo much*: nor *Qualities*, by which hee may be ſaid to be *ſuch* and *ſuch*: but[c] whatſoeuer *God* is, he is *ſuch* and the *ſame* by his *Eſſence*. By his *Eſſence* hee is *wiſe*, and therefore *Wiſdome* it ſelfe: by his *Eſſence* he is *God*, and therefore *Goodneſſe* it ſelfe: by his *Eſſence* he is *mercifull*, and therefore *mercy* it ſelfe: by his *Eſſence* he is *iuſt*, and therefore *Iuſtice* it ſelfe, &c. In a word God is great, without *Quantity*: *good, true, and iuſt* without *Quality*: *mercifull* without *paſſion*: an *act* without *motion*: *euery-where* preſent without *ſite*: without *time* the *firſt* and the *laſt*: the *Lord* of all *Creatures*, from whom all receiue *themſelues*, and *all* the

[c] *Eſſentia diuina identificat ſibi omnia quæ ſunt in diuinis*, Biel. ſup. 1. ſent. d. 1. q. 5.

Exhibet omnia, accipit nihil, ipsum igitur boni, est Deus ipse semper. Trismeg. *ser.*2. Plin.

good they haue; yet neither *needeth nor receiueth* hee any encreaſe of goodnes or happines from any other.

This is the plaine *deſcription* of *God*, ſo farre as hee hath reuealed himſelfe to vs in his *Word*.

This Doctrine (of all others) euery true *Practitioner* of *Pietie*, muſt *competently* know, and *neceſſarily* beleeue for *foure ſpeciall vſes*.

1 That we may *diſcerne* our *true* and *onely God*, from all *falſe Gods* & *Idols*: for this deſcription of God, is *properly* *knowne onely to his *Church*, in whom hee hath thus graciouſly manifeſted himſelfe.

* Pſal. 147. 19.20. Ier.10.25.

2 To *poſſeſſe* our *harts* with a greater awe of his *Maieſty*, whileſt wee *admire him* for his *ſimpleneſſe* and *infiniteneſſe*: *adore* him for his *vnmeaſurableneſſe*, *vnchangeableneſſe*, and *eternity*: *ſeeke wiſedome* from his *vnder-*

vnderstanding and *knowledge*: *submit our selues* to his blessed *will* and *pleasure*: *loue him*, for his *loue*, *mercy*, *goodnesse*, and *patience*: *trust* to his *word*, because of his *truth*: *feare* him for his *power*, *Iustice* and *anger*: *reuerence* him for his *holines*: and *praise* him for his *blessednesse*: and to *depend* all our *life* on *him*, who is the onely Author of our *life*, *being*, and all the *good things* we haue.

3 To *stirre vs vp* to imitate the *Diuine spirit* in his holy *Attributes*: and to beare (in some measure) the Image of his *Wisdome*, *Loue*, *Goodnesse*, *Iustice*, *Mercy*, *Truth*, *Patience*, *Zeale*, and *Anger* against sin, that we may be *wise*, *louing*, *iust*, *mercifull*, *true*, *patient*, and *zealous*, *as* our God is.

4 Lastly, that wee may in our Prayers and Meditations *conceiue aright* of his Diuine *Maiesty*, and not according

to those grosse & blasphemous *imaginations* which *naturally* arise in mens braines: as when they conceiue God to bee like an *old Man sitting in a chaire:* and the blessed *Trinity* to bee like that *tripartite Idoll*, which Papists haue painted in their Church windowes.

When therefore thou art to pray vnto God, let thine *heart* speake vnto him, as to that [a] *eternall*, [b] *infinite*, [c] *Almighty*, [d] *holy*, [e] *wise*, [f] *iust*, [g] *mercifull*, [h] *Spirit* and *most* [i] *perfect*, [k] *indiuisible Essence of three seuerall Persons, Father, Sonne, and holy Ghost: who being* [l] *present in all places*, [m] *ruleth Heauen, and Earth, vnderstandeth* [n] *all mens hearts*, [o] *knoweth all mens miseries, and is onely* [p] *able to bestow on vs all graces which we want, and to deliuer all penitent sinners (who with faithfull hearts seeke for Christs sake, his helpe) out of all their afflictions and troubles*

[a] Psal.90.2.
[b] 1 Kin.8.27
[c] Gen. 17.1. Iob.15.25.
[d] Isa.6.3. Apoc.4.8. and 15.4.
[e] Rom.11.33 and 16.17.
[f] Ex.34.6.7. Psal.108.4. and 103. 11. and 145.8.9.
[g] Deut.32.4. Gen.8.25. Psal.145.17.
[h] Ioh.4.34.
[i] Deut.32.4.
[k] 1 Ioh.5. 7. Mat.3.16. Mat.28.19. 2 Cor.vlt.vlt
[l] 1 King.8.17 Psal.139.2. Ier.23.23.
[m] Isa.40.26. 28. Dan.4.32.
[n] 1 Kin.8 39. Ier.17.10.
[o] Isa.63. 16.
[p] 1 Sa.10 19. Mat. 11. 28.

troubles whatsoeuer.

The *ignorance* of this *true* knowledge of God, makes many to make an *Idol* of the true *God*: and is the only cause, why so many doe professe *all other parts* of Gods worship and religion, with so much *irreuerence* and *hypocrisie*. Whereas if they did *truly know* God, they durst not but *come* to his Holy seruice; and *comming*, serue him with *feare* and *reuerence*: for so farre doth a man feare God, as he knoweth him; and then doth a man *truly know* God, when hee ioynes *practice* to *speculation*. And that is,

First, when a man doth so acknowledge & celebrate Gods *Maiesty*, as hee hath *reuealed* himselfe in his *word*.

Secondly, when from the true and liuely sense of Gods *Attributes*, there is bred in a mans heart a *loue*, *awe*, and *confidence* in God: for saith God

himselfe; *If I be a Father, where is my honour? If I be a Lord,* Psal.34.9. *where is my feare? O taste and see that the Lord is good*, saith *Dauid.* He that hath not by *experience* tasted his *goodnesse*, knowes not *how good* he is. Hee (saith *Iohn*) 1 Ioh.2.4. *that saith he knoweth GOD, and keepeth not his Commandements, is a lyer, and the truth is not in him.* So farre therefore as wee *imitate* GOD in his *Goodnesse, Loue, Iustice, Mercy, Patience*, and other Attributes, *so farre* doe wee know him.

Thirdly, when with inward *grones*, and the serious *desires* of our hearts, we *long* to attaine to the perfect and plenary knowledge of his *Maiesty*, in the life which is to come.

Lastly, this discouers how *few* there are, who doe truely *know God:* for no man knoweth God, but hee that *loueth* him; and how can a man choose but

loue

loue him, being the *Soueraigne good*, if hee *knew* him? Seeing *the nature of God is to enamour men with the loue of her goodneſſe*; and whoſoeuer loueth *any* thing *more then God, is not worthy of God*: and ſuch is euery one, who ſettles the *loue* and *reſt* of his *heart* vpon any thing *beſides God*. If therefore thou doſt beleeue that God is *Almighty*, why doſt thou feare *Deuils* and *enemies*, and not confidently *truſt in God*, and craue his helpe in all troubles and dangers? If thou beleeueſt that God is *infinite*, how dareſt thou prouoke him to *anger*? If thou beleeueſt that God is *ſimple*, with what heart canſt thou *diſſemble* & play the *hypocrite*? If thou beleeueſt that God is the *Soueraigne good*, why is not thy hart more ſetled vpon him, then on all *Worldly goods*? If thou doeſt indeed beleeue, that God is a *iuſt Iudge*, how dareſt

1 Ioh. 2. 15.

thou liue ſo *ſecurely* in ſinne without *repentance?* If thou doſt truely beleeue that God is moſt *wiſe*, why doeſt not thou referre the euents of *croſſes* and *diſgraces* vnto him, who knoweth how to *turne all things to the beſt, vnto them that loue him?* If thou art perſwaded that God is true, why doſt thou *doubt* of his *promiſes?* And if thou beleeueſt that God is *beauty* and * *Perfection* it ſelfe, why doſt not thou make him alone the chiefe *end* of all thine *affections* and *deſires?* for, if thou loueſt *beauty*, hee is moſt *faire:* If thou deſireſt *riches*, he is moſt *wealthy:* if thou ſeekeſt *Wiſedome*, he is moſt *wiſe*. Whatſoeuer *excellency* thou haſt ſeene in any *Creature*, it is nothing but a *ſparkle* of that, which is in *infinite* * *perfection* in God: and when in Heauen wee ſhall haue an *immediate Communion* with *God*, wee ſhall haue them all per-

Rom. 8. 28.

* Si te habeam ſolum, ſanè ruat arduus æther, Tellus rupta ſuo diſſiliatque loco.

* Creata omnia perfectius ſunt in Deo, quàm in ſeipſis. Dionyſ. de diuin. cap. 8.

perfectly in him, *communicated* vnto vs. Briefly, in *all goodneſſe* he is *all* in *all*. [a] Loue that one *good God*: and thou ſhalt loue him, in whom all the *good of goodneſſe* conſiſteth. Hee that would therefore attaine to the *ſauing knowledge of God*, muſt learne to *know* him by *loue*. For *God* is *loue*, and [a] *the knowledge of the loue of God paſſeth all knowledge*. For *all* knowledge beſides to know [b] how to *loue God*, and to *ſerue him onely*: is nothing, vpon *Salomons* credit. but *vanity of vanities, and vexation of ſpirit*.

Kindle therefore, O my [c] *Lady*, nay rather, O my [*] *Lord Charity*, the loue of thy *ſelfe* in my *ſoule*, eſpecially, ſeeing it was thy good pleaſure, that being [d] reconciled by the bloud of Chriſt, I ſhould be brought, by the *knowledge* of thy *grace*, to the *communion* of thy *Glory*, whereon only conſiſts my *ſoue-*

[a] *Ama vnum illud bonum in quo omne bonum & ſufficit.* Anſel in Proſol. cap. 25.

1. Ioh. 4. 8.
[a] Ephe. 3. 19.

[b] *Kemp.* de Imit. Chriſt. cap. 1.

[c] Eccl. 1. 2. 17
[*] *Domina, immo Dominus Charitas.* Bern.

[d] Ro. 5. 9. 10

Ioh. 17. 3. 22
1 Cor. 15. 28

raigne good, and *happineſſe* for euer.

Thus by the light of his *own word*, wee haue *ſeene* the *backe parts of* IEHOVAH, *Elohim*, the eternall *Trinity*: whom to *worſhip*, is true *Piety*: whom to *beleeue*, is ſauing *faith* and *veritie*. And vnto whom from *all Creatures* in Heauen and earth, be all *praiſe*, *dominion*, and *glory* for euer. *Amen*.

Thus farr of the knowledge *of* God. *Now of the knowledge of a* Mans ſelfe. *And firſt of the* ſtate *of his* miſery *and* corruption *without renouation by Chriſt.*

Me-

Meditations of the miſerie of a man, not reconciled to God in Chriſt.

O Wretched man, where ſhal I begin to deſcribe thine *endles* miſerie! Who art *condemned*, as ſoone as *conceiued*; and adiudged to *eternall* death, before thou waſt borne to a temporall life. A beginning indeed I finde, but *no end* of thy miſeries. For when *Adam* and *Eue* beeing created after *Gods* owne *Image*, and placed in *Paradiſe*, that they and their Poſterity might liue in a bleſſed ſtate of *life* immortall, hauing Dominion of *all* Earthly Creatures, and *onely* reſtrained from the fruit of *one tree*, as a ſigne of their *ſubiection* to their Almighty *Creator*: though *God* forbadde them this one ſmall thing,

Damnatus ant equam natus, Aug.

thing, vnder the penalty of eternall death; yet they beleeued the *Diuels word*, before ỹ *word of God*, making *God* (as much as in thē lay) a *lyar*. And ſo being *vnthankefull* for all the benefits which God beſtowed on them, they became *male-contented* with their preſent ſtate, as if God had dealt *enuiouſly* or *niggardly* with them: and beleeued that the *diuell* would make them partakers of far more glorious things, then euer *God* had beſtowed vpon them: and in their pride they fell into *high treaſon* againſt the *moſt high*, & diſdayning to bee Gods *Subiects*, they affected blaſphemouſly to bee *Gods themſelues*, equals vnto *God*. Hence, till they repented (looſing *Gods Image*) they became like vnto the *Diuel*: & ſo al their poſterity, as a *Traiterous* brood (whileſt they remaine *impenitent*, like thee,) are ſubiect in this life

life to all *curſed miſeries*, and in the life to come, to the *euerlaſting fire*, prepared for the *Diuel* and his *Angels*.

Lay then aſide for a while thy *doting vanities*, and take a view with me of thy *doleful miſeries*; which daily furnayed, I doubt not, but that thou wilt conclude, that it is farre better, neuer to haue *Natures being*, then not to *be* by *grace a Practitioner* of religious *Piety*.

Conſider therefore thy miſerie.

1 In thy *life*.
2 In thy *death*.
3 *After death*.

In thy life.

1 The miſeries accompanying thy *body*.
2 The miſeries, which deforme thy *ſoule*.

In thy death, the miſeries which ſhall oppreſſe thy *body* and *ſoule*.

After death, the miſeries which

which ouerwhelme both body and ſoule together in *Hell*.

And firſt, let vs take a view of thoſe miſeries which accõpany thy *body*, according to the foure ages of thy *life*.

1 *Infancy*.
2 *Youth*
3 *Manhood*.
4 *Old age*.

Meditations of the miſery of Infancy.

WHat waſt thou being an *Infant*, but a *brute*, hauing the *ſhape* of a man? was not thy *body* conceiued in the heat of *luſt*, the ſecret of ſhame, and ſtaine of *originall ſin*? And thus waſt thou caſt *naked* vpon the Earth, all imbrued in the *blood* of filthineſſe, (filthie indeed; when the *Sonne* of God, who diſdained not to take on him mans *nature*, & the *infirmities*

ties thereof: yet thought it vnbeseeming his *Holinesse* to bee *conceiued* after the sinfull manner of mans conception). So that thy mother was ashamed to let thee know the *manner* thereof. What cause then hast thou to boast of thy *birth*, which was a *cursed paine* to thy Mother, and to thy selfe the *entrance* into a troublesome life? the greatnesse of which miseries, because thou couldest not vtter in words; thou did'st expresse (as well as thou couldest) in weeping *teares*.

2 *Meditations of the miseries of Youth.*

WHat is *Youth* but an vntamed *Beast*? all whose actions are *rash*, & rude, not capable of good counsell, when it is giuen, and *Ape-like* delighting in nothing but in toyes and bables? Therefore thou

thou no sooner began'st to haue a little strength & *discretion*, but forthwith thou wast kept vnder the rod, and feare of Parents and Masters: as if thou had'st been borne to liue vnder the *discipline of others*, rather then at the *disposition* of thine *owne will*. No *tyred Horse*, was euer more willing to be rid of his *burthen*, then thou wa'st to get out of the *seruile* state of this bondage. A state not worth the description.

3 *Meditations of the miseries of Man-hood.*

WHat is *mans state*, but a Sea, wherein (as waues) *one* trouble ariseth in the necke of *another*? the latter *worse* then the former. No sooner diddest thou enter into the *affaires* of this *world*, but thou wast enwrapped about with a *cloud* of *miseries*. Thy *Flesh* pro-

uokes

uokes thee to luſt, the *World* allures thee to pleaſures, & the *Diuel* tempts thee to all kind of ſins: *feares of enemies* affright thee, *ſuites* in *Law* do vex thee, *wrongs* of ill *neighbours* do oppreſſe thee, *cares* for Wife and Children doe conſume thee, & *diſquietneſſe* twixt open *foes*, and falſe *friends*, do in a manner confound thee: *Sin* ſtings thee *within*, *Satan* laies ſnares *before* thee, *Conſcience* of ſinnes paſt doggeth *behinde* thee. Now *aduerſity* on thy *left* hand frets thee, anone *proſperity* on thy *right* hand flatters thee: *ouer thy head* Gods *vengeance* due to thy ſin, is ready to fall vpon thee; and *vnder thy feet*, *Helmouth* is ready to ſwallow thee vp. And in this *miſerable* eſtate, whither wilt thou goe for *reſt* and *comfort*? the *houſe* is full of *cares*, the *field* full of *toyle*; the *Countrey* of *rudeneſſe*, the *City* of *factions*; the *Court* of *Enuie*, the

the *Church* of *Sects*; the *Sea* of *Pirates*, the *Land* of *Robbers*. Or in what *state* wilt thou liue? seeing *wealth* is enuied, and *pouerty* is contemned; *wit* is distrusted, and *simplicity* is derided; *Superstition* is mocked, & *Religion* is suspected; *Vice* is aduanced, and *Vertue* is disgraced. Oh with what a *body of sin* art thou compassed about in a *World of wickednesse?* What are thine *Eyes* but *Windowes* to behold vanities? What are thine *eares* but *floud-gates* to let in the streame of iniquitie? what are thy *Senses*, but *matches* to giue fire to thy lusts? what is thine *Heart*, but the *Anuill*, wheron *Satan* hath forged the ougly shape of all leaud affections? Art thou *nobly* descended? thou must put thy selfe in perill of *forraine warres*, to get the reputation of *earthly honor*; oft times hazard thy *life* in a desperate *combate*, to auoide the aspersion

perſion of a *Coward*. Art thou borne in *meane* Eſtate? Lord! what paines and drudgery muſt thou endure at *home*, & *abroad*, to get maintenance? and all perhaps ſcarce ſufficiẽt to ſerue thy *neceſſity*? and when after much *ſeruice* and *labour*, a man hath got ſomething; how little *certainty* is there in that which is gotten? ſeeing thou ſeeſt by *daily* experience, that hee who was *rich* yeſterday, is to day a *begger*: he that yeſterday was in *health*, to day is *ſick*: hee that yeſterday was *merry* and *laughed*, hath cauſe to day to *mourne* and *weepe*: hee that yeſterday was in fauour, to day is in diſgrace; and hee who yeſterday was *aliue*, to day is *dead*: and thou knoweſt not *how ſoone*, nor in *what manner*, thou ſhalt die thy ſelfe. And who can enumerate the *loſſes*, *croſſes*, *griefes*, *diſgraces*, *ſickneſſes*, and *calamities*, which are incident

incident to sinfull man? To speake nothing of the death of *friends* and *children*, which oft times seemes to bee vnto vs far *more bitter*, then present death it selfe.

Meditations of the misery of old age.

WHat is *old age*, but the *receptacle* of all *maladies?* for if thy lot bee to draw thy *daies* to a long *date*; in coms old bald-headed *age*, stooping vnder *dotage*, with his *wrinkled face*, *rotten* teeth, and *stinking* breath: *teasty* with Choler, *withered* with drinesse, *dimmed* with blindnesse, *absurded* with deafnesse, *ouerwhelmed* with sicknesse, and *bowed together* with weakenes: hauing no vse of any sense, but of the sense of *paine:* which so *racketh* euery member of his body, that it neuer easeth him of *griefe*, till he

he hath thrown him downe to his *graue.*

Thus farre of the miſeries, which accompany the *body:* Now of the miſeries, which accompany chiefly the *ſoule* in this life.

Meditations of the miſery of the ſoule in this life.

THe miſery of thy Soule wil more euidently appeare, if thou wilt but conſider:

1 The *felicity* ſhee hath loſt.

2 The *miſery*, which ſhe hath *pulled* vpon her ſelfe by ſinne. [1]

1 The *felicity loſt*, was firſt the fruition of the *Image of God*, wherby the ſoule was like vnto God in [a] *knowledge*, enabling her perfectly to vnderſtand the *reuealed will* of God. Secondly, *true holineſſe*, by which ſhe was free

[a] Col. 3. 10. Rom. 12. 2.

free from all prophane *errour*. Thirdly, *Righteousnesse*, whereby shee was able to encline all her natural *powers*, and to frame vprightly all her *actions*, proceeding from those *powers*. With the losse of this *diuine Image*, she lost the *Loue* of God, & the blessed *communiõ*, which shee had with his *Maiesty*; wherein consisted her *life*, and *happinesse*. If the losse of *earthly* riches vexe thee so *much*, how should the losse of this *diuine treasure* perplexe thee much *more*?

2 The *misery* which shee pulled vpon *her selfe*, consists in two things:

1 *Sinfulnesse*.

2 *Cursednesse*.

1 *Sinfulnes*, is an vniuersall corruption, both of her *Nature* and *Actions*: for her [a] *Nature* is infected with a *proneues* to euery sinne continually, the [b] *Minde* is stuffed with *vanity*, the

[a] Ephes. 2, 3. Gen. 6. 5.

[b] Rom. 12. 2 Ephes. 4. 17.

the [c]*Vnderſtanding* is darkened with *ignorance*, the [d] *Will* affecteth nothing but vile and *vaine things*: All her [e] *Actions* are euill; yea this deformity is ſo *violent*, that oftentimes in the regenerated ſoule, the *Appetite* will not obey the gouernment of *Reaſon*: and the *Will* wandreth after, and yelds conſent to ſinfull motions. How *great* then is the violence of the *Appetite* and *Will* in the *Reprobate* Soule, which ſtill remaines in her *naturall* corruption? Hence it is, that thy Wretched *Soule* is ſo deformed with *ſinne*, defiled with *luſt*, polluted with *filthineſſe*, outraged with *paſſions*, ouer-carried with *affections*, pining with *Enuie*, ouercharged with *Gluttony*, ſurquedred with *Drunkenneſſe*, boyling with *Reuenge*, tranſported with *Rage*, and the glorious *Image* of God transformed to the ougly *ſhape* of the *Diuell*,

[c] 1 Cor. 2. 14

[d] Phil. 2. 3.

[e] Rom. 3. 12. Rom. 7. 19.

f Ioh. 8. 44.
g Gen. 6. 6.

f *Diuell*, ſo far, as it *once* g *repented the Lord, that euer he made man.*

From the former, flowes the other part of the *Soules miſery*, called h *curſedneſſe*, whereof there are two degrees.

h Deu. 27. 26. Gal. 3. 10. Pſal. 119. 21.

1 *In part.*

2 *In the fulneſſe thereof.*

1 *Curſedneſſe in part* is that, which is inflicted vpon the Soule in *life* and *death*, and is *common* to her with the bodie. The *Curſedneſſe* of the ſoule in *life*, is the *wrath* of *God*, which lieth vpō ſuch a creature, *ſo far*, as that *all* things, not only *calamities*, but alſo very i *bleſſings*, and k *graces* turne to ruine. l *Terrour* of *Conſcience* driues him from God, and his *ſeruice*, that hee dares not come to his preſence and ordinances; but is m *giuen vp* to the n ſlauery of *Satan*, and to his own *luſts*, and vile *affections*.

i Rom. 7. 4. 5. Ier. 28 13.
k Iſa. 28. 13.
l Gen. 3. 8. 10 and 4. 14. Heb 2. 15.
m Rom. 1. 21 24. 26.
n Epheſ. 2. 2. Col. 1. 1. 13.

This is the *curſedneſſe* of the Soule

Soule in *life*: now followes the *curſedneſſe* of the ſoule and body in *death*.

Meditations of the miſery of the body and ſoule in death.

AFter that the aged *man* hath conflicted with *long* ſickneſſe; and hauing endured the brunt of *paine*, ſhould now expect ſome *eaſe*: in comes *Death*, Natures *ſlaughter-man*, Gods *curſe*, and Hels *purueior*, and looks the *old man* grimme and blacke in the face: and neither pittying his *age*, nor regarding his long-endured *dolours*, will not bee hired to forbeare, either for ſiluer or gold: nay, hee will not take to ſpare his life, *skin for skin*, and all that the old man hath, but *batters* all the principall parts of his body, and *arreſts* him to appeare before the terrible Iudge. And as thinking that the *olde* Iob 1.

man will not diſpatch to goe with him faſt enough: Lord, how many *darts* of *calamities* doth he ſhoot thorow him, *ſtitches*, *aches*, *crampes*, *feauers*, *obſtructions*, *rhewmes*, *flegme*, *collicke*, *ſtone*, *wind*, *&c.*

Oh what a *ghaſtly ſight* it is, to ſee him then in his *bed*, when *Death* hath giuen him his *mortall* wound! what a *cold ſweat* ouer-runnes all his body? what a *trembling* poſſeſſeth all his members? the *head* ſhooteth, the *face* waxeth pale, the *noſe* blacke, the *neather Iaw-bone* hangeth downe, the *Eye-ſtrings* breake, the *tongue* faltreth, the *breath* ſhortneth, and ſmelleth earthy, the *throat* ratleth, and at euery gaſpe the *hart-ſtrings* are ready to breake a ſunder.

Now the miſerable Soule *ſenſibly* perceiueth her earthly body to begin to *die*: for as towards the *diſſolution* of the vniuerſal frame of the *great world*, the

the *Sunne* ſhall bee turned into darkneſſe, the *Moone* into bloud, and the *Stars* ſhall fall from Heauen, the *Aire* ſhall be full of ſtormes, and flaſhing Meteors, the *Earth* ſhall tremble and the *Sea* ſhall roare, and *mens hearts* ſhall faile for feare, expecting the *end* of ſuch ſorrowfull *beginnings:* So towards the *diſſolution* of *man*, (which is the little world) his *Eyes*, which are as the *Sunne* and *Moone*, loſe their light, and ſee nothing but bloud-guiltineſſe of ſinne: the reſt of the *Senſes*, as *leſſer Stars*, doe one after another faile and fall: his *Mind*, *Reaſon*, and *Memory*, as Heauenly *powers* of his Soule, are ſhaken with feareful ſtormes of *deſpaire*, and firſt flaſhings of *Hel-fire:* his Earthly *body* beginnes to ſhake and tremble, and the *humours* like an ouer-flowing Sea, roare and rattle in his throat, ſtill expecting the wofull *ends* of

theſe dreadfull *beginnings*.

Whileſt he is thus ſummoned to appeare at the *great Aſſiſes* of *Gods* Iudgement, behold, a *Quarter-Seſſions*, and Goale-deliuery is held within himſelf: where *Reaſon* ſits as Iudge, the *Diuell* puts in a *Bill* of inditement, as large as that Book of *Zachary*; wherein is alleaged all thy *euil deeds*, that euer thou haſt *committed*, and all the *good deeds* that euer thou haſt *omitted*, and all the *curſes* & *iudgements* that are due to euery ſin. Thine owne *conſcience* ſhall accuſe thee, and thy *Memory* ſhal giue bitter *euidence*, and *Death* ſtands at the Bar ready, as a cruell *Executioner* to diſpatch thee. If thou ſhalt thus condemne *thy ſelfe*, how ſhalt thou eſcape the iuſt condemnation *of God*, who knowes all thy miſdeeds better then thy ſelfe? Faine wouldeſt thou *put out* of thy minde, the *remembrance* of thy

Zach. 5. 2.
Ezech. 2. 10.

1 Ioh. 3. 20.

thy wicked deeds, that trouble thee: but they *flow faster* into thy *remembrance*, and they will not bee *put away*, but cry vnto thee, *We are thy workes, and we will follow thee.* And whileſt thy ſoule is thus *within*, out of *peace* and *order*; thy children, wife, & friends, trouble thee as faſt, to haue thee put thy *goods in order*; ſome crying, ſome crauing, ſome pitying, ſome chearing; all like *Fleſh-flies*, helping to make thy *ſorrowes* more *ſorrowfull.* Now the *Diuels*, who are come from *Hell to fetch away thy ſoule*, begin to appeare to her, and waite, as ſoone as ſhee comes foorth, to take her, and carrie her away. *Stay* ſhee would within, but that ſhee feeles the body begin *by degrees* to *die*: and ready like a *ruinous houſe*, to fall vpō her head. *Fearfull* ſhee is to come forth, becauſe of thoſe *Hell-hounds*, which waite for her comming. Luke. 12. 20.

Oh, shee that spent so many *daies* and *nights* in vaine and idle *pastimes*, would now giue the *whole world*, if she had it, for *one houres* delay, that she might haue space to *repent*, and *reconcile* her selfe vnto God. But it cannot bee, because her *Body* which ioyned with her in the *actions* of sin, is altogether now vnfit to ioyne with her in the exercise of repentance; and repentance must bee of the *whole man*.

Now shee seeth that all her *pleasures* are gone, as if they had *neuer* beene: and that but onely *torments* remaine, which *neuer* shall haue *end* of *being*. Who can sufficiently expresse her *remorse* for her sins *past*, her *anguish* for her *present* misery, and her *terror* for the torments to *come*?

In this extremity, she lookes euery where for *helpe*, and she findes her selfe euery way *helplesse*,

leſſe. Thus in her *greateſt* miſerie (deſirous to heare the *leaſt* word of comfort) ſhee directs this, or the like ſpeech vnto her Eyes: O *Eyes*, who in times paſt were ſo *quick-ſighted*, can yee *ſpie* no *comfort*, nor any way how I might eſcape this dreadfull danger? But the *Eye-ſtrings* are *broken*, they cannot ſee the *candle* that burneth before him: nor *diſcerne* whether it be day or night. *Proſopopœia.*

The Soule (finding no comfort in the *Eyes*) ſpeakes to the *Eares*: O *Eares*, who were wont to recreate your ſelues, with hearing new pleaſant *diſcourſes*, and Muſickes ſweeteſt *harmony*; can you heare any *newes* or *tidings* of the leaſt cõfort for me? The *Eares* are eyther ſo *deafe*, that they cannot here at *all*: or the ſenſe of *hearing* is growne ſo *weake*, that it cannot endure to heare his *deareſt* friends to *ſpeake*. And why

ſhould *theſe eares* heare *any tidings* of ioy in *Death*, who could neuer abide to heare the *glad Tidings* of the *Goſpell* in his *life*? The *Eare* can miniſter no *comfort*.

Then ſhe intimates her griefe vnto the *Tongue*. Oh *Tongue*, who was wont to *brag* it out with the *braueſt*, wher are now thy big and daring *words*? now (in my greateſt neede) canſt thou *ſpeake* nothing in my *defence*? Canſt thou neither *daunt* theſe Enemies with *threatning words*, nor *entreat* them with *faire ſpeeches*? Alas, the *Tongue* two daies agoe lay *ſpeechleſſe*: it cannot in his *greateſt* extremity, either *cal* for a *little drink*, or deſire a friend to *take away* with his finger the *flegme*, that is ready to *choake* him.

Finding here no hope of help, ſhee ſpeakes vnto the *Feet*. Where are yee, O *feet*, which ſometime were ſo nimble in

run-

running? can you *carry* me nowhere, out of this dangerous place? The feete are *stone dead* already: If they bee not *stir'd*, they cannot *stirre*.

Then she directs her speech vnto her *hands*. O hands, who haue beene so *often* approoued for man-hood, in *peace* & *war*, and wherewith I haue so *often* defended my *selfe*, and offended my *foes*; neuer had I more need then now. *Death* lookes me grim in the face, & *kils* mee. *Hellish fiends* waite about my bed to *deuoure* me: helpe *now*, or I perish for *euer*. Alas, the *hands* are so *weake*, and doe so *tremble*, that they cannot reach to the *mouth* a *spoon-full* of supping, to relieue languishing *nature*.

The *wretched* soule seeing her selfe thus *desolate*, and altogether *destitute* of friends helpe and comfort; and knowing that *within an houre* shee must bee

in *euerlasting paines*, retires her selfe to the *heart* (which of all members is *primum viuens, & vltimum moriens*) from whence shee makes this *dolefull lamentation* with her selfe.

The dolefull lamentation of the Reprobate Soule at the point of death. 2 Sam. 22.5.

O miserable *caitiffe* that I am! How doe the *Sorrowes of death compasse me! How doe the flouds of Belial make me afraid!* Now haue, *indeed*, the snares both of the *first* & *second* death ouertake me at *once*! Oh how *suddenly* hath *Death* stollen vpon mee with insensible degrees! Like the *Sunne*; which the *Eye* perceiues not to moue, though it bee most swift of *motion*. How doth *Death* wreake on mee his *spite*, without *pitty!* The GOD of *mercy* hath vtterly forsaken me: and the *Diuell* who *knowes* no *mercy*, waites for to take me. How often haue I beene warned of this *dolefull day*, by the faithfull *Preachers* of *Gods* Word, and I made

made but a *iest* thereat? What profit haue I now of all my *pride, fine house, and braue apparell?* What's become of the sweete relish of all my *delicious* fare? All the *worldly goods* which I so *carefully* gathered, would I now giue for a good Conscience, which I so carelesly neglected. And what *ioy* remaines now, of all my former fleshly *pleasures*, wherein I placed my chiefe *delight?* Those *foolish* pleasures were but *deceitfull* dreames, and now they are past like *vanishing shadows*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*, *pains* mee as *Hel*, before I enter into *Hel*. Yet iustly I confesse, as I haue *deserued* I am *serued*; that being made after *Gods Image*, a *reasonable soule*, able to *iudge* mine owne estate, and hauing mercy so often *offered*, and I *intreated* to receiue it; I neglected

&ted *Gods grace*, and preferred the *pleasures of sinne*, before the religious care of *pleasing* God; leaudly spending my *short time*, without considering what accounts I should make at my *last end*. And now *all* the *pleasures* of *my life* being put together, counteruaile not the least part of my *present paines*. My *ioyes* were but *momentany*, and gone, before I could scarce *enioy* them: my *miseries* are *eternall*, and *neuer* shall know end. Oh that I had spent the *houres*, that I consumed in *carding*, *dicing*, *playing*, and other vile exercises in *reading the Scriptures*, in *hearing Sermons*, in *receiuing the Communion*, in *weeping for my sinnes*, in *fasting*, *watching*, *praying*, and in *preparing my soule*, that I might haue now departed in the *assured hope* of euerlasting saluation. O that I were now to *begin* my life againe! how would I contemne

temne the *world*, and the *vanities* thereof! how *religiously & purely* would I leade my life! how would I frequent the *Church*, and sanctifie the *Lords day!* If *Satan* should offer me al the treasures, pleasures, and promotions of this world, hee should neuer entice me to *forget these terrours* of this last dreadfull houre. But O corrupt *carkasse*, and stinking *carrion!* How hath the Diuell deluded vs: and how haue we *serued* and *deceiued* each other? and pulled *swift damnation* vpon vs both? Now is my case more miserable then the *beast*, that perisheth in a ditch: for I must goe to *answere*, before the *Iudgement-seate* of the righteous Iudge of Heaue & Earth; where I shall haue *none* to speake for me: & these *wicked fiends*, who are priuy to all my euill deedes, will *accuse* mee, & I cannot excuse my selfe. *My owne hart al-*

ready

ready cõdemns me, I must needs therefore be *damned* before his *iudgement* seate: & from thence bee carried by these *infernall fiends*, into that *horrible* prison of endlesse torments, and *vtter darknesse*: where I shall *neuer* more see *light*, that *first* most excellẽt thing that God made. I who gloried heretofore, in being a *libertine*, am now *inclosed* in the very *clawes* of *Satan*: as the trẽbling *Partridges* within the griping *talons* of the rauenous *Falcõ*. Where shal I lodge to night? and who shall be my companions? Oh *horrour* to think! O *griefe* to consider! *Oh cursed be the day, wherein I was born; and let not the day, wherein my mother bare me, be blessed. Cursed be the Man that shewed my Father, saying, a Childe is borne vnto thee, and comforted him. Cursed be that Man because he slew me not. Oh that my Mother might haue beene*

my

my Graue, or her wombe a perpetuall conception! How is it that I came forth of the wombe, to endure these helliſh ſorrowes! and that my daies ſhould thus ende with eternall ſhame! Curſed bee the day that I was firſt vnited to ſo *leaud a body*: O that I had but *ſo much* fauour, as that I might *neuer ſee* thee more: Our *parting* is bitter & doleſull: but our *meeting* againe, to receiue at that dreadfull day, the *fulnes* of our deſerued *vengeance*, will bee farre more *terrible* and *intolerable*. But what meane I thus (by *too late* lamentatiõ) to ſeeke to *prolong* time? My *laſt houre* is come: I heare the *hart-ſtrings* break: this filthy *Houſe of Clay* falls on my head: heere is neither *hope*, *helpe*, nor *place* of any longer abiding. And muſt I *needs* be gone? Thou *filthy carkaſſe*: Oh *filthy carkaſſe* with *fare-ill*, *fare-well*, I leaue thee: And ſo all-trembling, ſhe

she commeth *forth*, and *forthwith* is seised vpon by *Infernall fiends*, who carry her with a violence *torrenti simili* to the *bottomlesse Lake*, that burneth with *fire* and *brimstone*: where she is kept as a *prisoner* in torments, till the *generall* iudgement of the *great day*.

Apoc. 21. 8. Iud. ver. 6. 1. Pet. 3. 19.

The loathsome *carkasse* is afterwards laid in the *graue*. In which *action* for the most part the *dead bury the dead*: that is, They who are dead *in* sin, burie them, who are dead *for* sin. And thus the godlesse and vnregenerated *worldling*, who made *Earth* his *Paradise*; his *Belly* his *God*, his *Lust* his *Law*: as in his *life* he sowed *vanity*, so he is now *dead*, and reapeth *misery*. In his *prosperity* hee neglected to serue God: In his *aduersity* God refuseth to saue *him*. And the *Deuill*, whom hee *long* serued, now at length payes him his wages. *Detestable*

was

was his life, *damnable* his death. The *Deuill* hath his *ſoule*, the *graue* hath his *carkas:* in which *pit* of corruption, *den* of death, and *dungeon* of ſorrow, let vs leaue the miſerable *Catiffe*, rotting with his *mouth* ful of earth, his *belly* full of wormes, and his *carkaſſe* ful of ſtench; expecting a fearefull *reſurrection*, when it ſhall bee re-united with the ſoule: that as they ſinned together, ſo they may bee eternally *tormented* together.

Thus farre of the miſeries of the *ſoule & body* in death, which is but *curſednes in part*: now follows the *fulnes of curſednes:* which is the miſery of the *ſoule and body* after death.

Meditations of the miſery of a man after death, which is the fulneſſe of curſedneſſe.

THe *fulneſſe of curſedneſſe* (when it falls vpon a *creature*,

ature, not able to beare the brunt thereof) *presseth* him downe to that bottomlesse [a] deep of the endlesse [b] wrath of *Almighty God:* which is called the [c] *damnation of hell.* This *fulnesse* of cursednes is eyther *particular* or *generall.*

[a] Luke. 8.28 & 16.23.
[b] Thes. 1.10.
[c] Mrt. 23.33.

Particular, is that which in a lesse measure of fulnesse, lighteth vpon the [d] soule *immediatly*, as soone as shee is separated from the body: For, in the very *instant* of dissolution, she is in the sight and presence of God. For when shee ceaseth to see with the organe of *fleshly eyes*, she seeth after a spirituall manner, like *Stephen* who saw the *glory of God*, and *Iesus standing at his right hand:* or, as a man, who being *blind-borne*, and *miraculously* restored to his sight, should see the *Sun*, which hee *never* saw before. And there by the *testimony* of her owne *Conscience*, *Christ* the righteous

[d] Luk. 16.12 23. 1 Pet. 3.19. Iud. ver. 6.7.

Act. 7.5.

Iudge,

Iudge, who knoweth all things, *maketh* her, by his *omnipresent power* to vnderstand the doome and Iudgment that is due vnto her sinnes, and what must bee her *eternall* state. And in this manner standing in the *sight* of Heauen, not fit for her *vncleannes* to come *into* Heauen; she is said, to stand before the *Throne of God*. And so forthwith she is carried by the *euil Angels*, who came to fetch her, with violēce into *Hell*, where shee is kept as in a *Prison*, in *euerlasting paines* and *chaines*, *vnder darknes vnto the Iudgement of the great day*: But not in that *extremity* of torments, which wee shall finally receiue at the last day.

The *generall* fulnesse of *cursednesse*, is in a [c] *greater* measure of *fulnesse*, which shall be inflicted vpon both thy [f] *Soule* and *Body*, when (by the mighty power of *Christ* the *supreme Iudge*

Postquam anima de corpore est egressa: subito Iudicium Christi de se latum cognoscit, Aug. *lib.* 1. *de anim. & eius Orig. cap.* 4. Hier. *Ep. ad* Pannat. *Anima damnata continuo invaditur à Dæmonibus, qui crudelissimè eam rapientes ad infernū deducunt*, Cyril Alex. *in orat. de exit. anim.* Mar. 5. 34. and 23. 21. Luke. 12. 20. Luke 16. 22. 23. 1 Pet. 3. 19. Iude. vers. 7. Luke 16. 24. Luke 1. 31.

[c] 2 Pet. 4. 9. Iude vers. 6. Apoc. 11. 18

[f] Dan. 12. 1. Iah. 5. 18. 29.

Iudge of Heauen and Earth) the one ſhall bee brought out of *Hell*, and the other out of the *Graue*, as *Priſoners*, to receiue their dreadfull doome, according to their euill *deeds*. How ſhall the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of Heauen, and terrours of *Heauenly Signes* bee driuen, at the Worlds ende to their wits end! Oh, what a wofull ſalutation will there be, betwixt the damned *Soule* and *Body*, at their re-uniting at that terrible day!

Apoc. 20. 13.

Mat. 24. 29. Lu. 21. 24. 25

The damned ſoules Apoſtrophe to her body at their ſecond meeting.

O ſincke of *Sin*, O lumpe of *Filthineſſe*, (will the *Soule* ſay vnto her *Body*) how am I compelled to re-enter vnto thee, not as vnto an *Habitation* to reſt; but as a *Priſon* to be tormented together! How doeſt thou appeare in my ſight like *Iephets* daughter, to my greater torment! Would God thou hadſt perpe-

perpetually *rotted* in the graue, that I might neuer haue ſeene thee againe! How ſhall we bee *confounded* together, to heare before *God*, *Angels*, and *Men*, laid open all thoſe *ſecret ſinnes*, which we *committed* together! Haue I loſt *heauen*, for the loue of ſuch a ſtinking *carrion*? Art thou the *fleſh*, for whoſe *pleaſures* I haue yeelded to commit ſo many *Fornications*? O filthy *Belly*, how became I ſuch a *foole* as to make thee my *God*? How mad was I for *momentany* ioyes to incurre theſe torments of *eternall* paines! *Yee Rocks and Mountaines, why skip ye ſo like Rammes, Pſalm.* 114.4. and *will not fall vpon me to hide me from the face of him, that comes to ſit on yonder Throne; for the great day of his wrath is come, and who ſhall be able to ſtand? Apoc.* 6.16.17. *Why trembleſt thou thus, O Earth, at the preſence of the Lord*, and wilt not open thy mouth

mouth, and ſwallow me vp; as thou diddeſt *Korah*, that I bee ſeene no more.

O *damned Furies!* I would ye might, without delay, teare me in *pieces*, on condition that you would teare mee vnto *nothing!* But whileſt thou art thus in vaine bewailing thy miſery, the *Angells* hale thee violently away from the brinke of thy graue, to ſome place neere the Tribunall ſeate of *Chriſt*; where beeing as a curſed Goate, ſeparated to ſtand beneath, on Earth, as on the *left hand* of the Iudge: *Chriſt* ſhall rip vp all the *benefits* hee beſtowed on thee, and the *torments* he ſuffered for thee, and all the *good deedes*, which thou haſt *omitted*, and all the *vngratefull villanies*, which thou didſt *commit* againſt *him*, and his holy *Lawes*.

Mat. 13. 41. Mat. 24. 31.

Within thee, thine owne *conſcience* (more then a thouſand witneſſes) ſhall *accuſe thee*: the

the *Deuils*, who tempted thee to all thy leaudneſſe, ſhall on the *one ſide*, teſtifie with thy *conſcience* againſt thee: and on the other ſide, ſhall ſtand the *Holy Saints* and *Angels* approuing *Chriſts* Iuſtice, and deteſting ſo *filthy* a Creature. *Behind* thee an hydeous noyſe of innumerable fellow-damned *Reprobates* tarrying for thy *cõpany*. *Before thee* all the world [h] *burning* in flaming fire. *Aboue thee*, an ireful *Judge* of deſerued vengeance, ready to pronounce his ſentence vpon thee. *Beneath* thee, the fiery and ſulphureous mouth of the *bottomles pit*, gaping to receiue thee. In this wofull Eſtate to hide thy ſelfe, will bee *impoſſible* (for on that condition thou wouldeſt [i] wiſh that the greateſt *Rocke* might *fall* vpon thee:) to *appeare* will bee intollerable, and yet thou muſt ſtand forth, to *receiue* with other Reprobates this thy *ſentence:*

[h] Anſelm. *li. Meditat.*

[i] Apoc. 6. 16. 17.

Bonauent. Postill. Dom. 3. post Pent. Serm. 2.

sentence: Depart from me, ye cursed, into euerlasting fire, prepared for the Diuel and his Angels.

Depart from me,] there is a *separation* from al ioy and happinesse.

Ye cursed] there is a blacke and direfull *Excommunication.*

Into fire,] there is the cruelty of *paine.*

Euerlasting,] there is the perpetuity of *punishment.*

Prepared for the Diuell and his Angels.] Here are thy *infernall* tormenting, and tormented *companions.*

Oh terrible sentence! from which the condemned cannot *escape:* which being pronounced, cannot possibly bee *withstood:* against which a man cannot *except*; and frō which a man can no where *appeale.* So that to the dāned, nothing remaines but *hellish torments*, which knowes neyther ease of paine, nor end of *time.* Frō this *Iudgement*

ment seat, thou must bee thrust by *Angels*, (together with all the damned *Diuels*, and *Reprobates*) into the *bottomlesse Lake of vtter darknes*, that perpetually burnes with *Fire* & *Brimstone*. Whereunto as thou shalt bee thrust, there shall be such *weeping*, *woes*, and *wailing*, that the *cry* of the company of *Core*, *Dathan*, and *Abiram*, when the earth swallowed them vp, was nothing cõparable to this howling, nay, it wil seeme vnto thee a *Hell*, before thou goest into *Hell*, but to heare it. Apoc. 21. 8.

Into which bottomles *Lake*, after that thou art once *plunged*, thou shalt euer bee *falling* downe, and neuer meete a bottome: and in it, thou shalt euer *lament*, and none shal *pity* thee: thou shalt alwaies *weep* for pain of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*: thou shalt *weepe* to thinke, that thy miseries are *past* remedy:

thou ſhalt *weepe* to thinke, that to *repent* is to no purpoſe: thou ſhalt *weepe* to thinke, how for the ſhadows of ſhort *pleaſures*, thou haſt incurred theſe *ſorrowes* of eternall *paines*: thou ſhalt *weepe*, to ſee how that *weeping* it ſelfe can *nothing* preuaile: yea in *weeping*, thou ſhalt *weepe more* teares, then there is *water* in the *ſea*; for the *water* of the *ſea* is *finite*, but the *weeping* of a Reprobate ſhall be *infinite*.

Bouauent.

There thy *laſcinious* eyes ſhal be afflicted with ſights of *gaſtly Spirits*: thy *curious Eares* ſhall bee affrighted with hidious noiſe of *howling Diuels*, and the gnaſhing teeth of *damned Reprobates*: thy *dainty Noſe* ſhall be cloyed with noyſome ſtench of *Sulphur*: thy delicate *Taſte* ſhall bee pained with intolerable *hunger*: thy *drunken Throat* ſhall, bee parched with vnquenchable *thirſt*: thy *Minde* ſhall bee tormented, to thinke how

how for the loue of *abortiue* pleaſures, which periſhed ere they budded, thou ſo fooliſhly loſt heauens *ioyes*, and incurred helliſh *paines*, which laſt beyond eternity. Thy *conſcience* ſhall euer *ſting* thee like an Adder, when thou thinkeſt how often *Chriſt* by his Preachers, offered the *remiſſion of ſins*, and *the Kingdome of Heauen*, freely vnto thee, if thou wouldeſt but *beleeue and repent*: & how eaſily thou mighteſt haue obtained mercy in *thoſe daies*; how neere thou waſt many times to haue *repented*, and yet didſt ſuffer the Diuell and the World, to keepe thee ſtill in *impenitency*: & how the *day* of mercy is now paſt, and will neuer *dawne* againe.

How ſhall thy vnderſtanding be racked, to conſider, how for *Momentanie riches*, thou haſt loſt the *eternall treaſure*; and changed *Heauens* felicity, for *Hels* miſery! where euery part

of thy body without intermission of paine, shall be continually tormented *alike*.

In these *Hellish torments*, thou shalt be for *euer* depriued of the *Beatificall sight* of God, wherein consists the *soueraigne good*, and life of the soule. Thou shalt neuer see *light*, nor the least *sight* of ioy, but lie in a perpetuall *Prison* of *vtter darknes*: where shall bee no *order*, but *horror*: no *voice* but of *blasphemers* and *howlers*: no *noyse*, but of *tortures* and *tortured*: no *society* but of the *Diuell* and his *Angels*, who being tormented themselues, shall haue no other *ease*, but to wreake their fury in *tormenting* thee. Where shall be *punishment* without *pity*: *misery*, without *mercy*: *sorrow*, without *succour*: *crying*, without *comfort*: *mischiefe*, without *measure*: *torment*, without *ease*: where the *Worme dieth not, and the fire is neuer quenched*: where

Mar. 9.

the

the *wrath* of *God* shall seize vpon the Soule and Body, as the *flame of fire* doth on the lumpe of *Pitch* or *Brimstone*. In which *flame*, thou shalt euer be *burning*, and neuer *consumed*: euer *dying*, and neuer *dead*: euer *rowing* in the pangs of death, and neuer *rid* of those pangs, nor knowing end of thy *paines*. So that after thou hast endured them so many *thousand yeares*, as there are *grasse* on the *earth*, or *sands* on the *Sea-shore*: thou art no *neerer* to haue an end of thy torments, then thou wast the *first* day that thou wast cast into them: yea, so far are they from ending, that they are euer but beginning. But if after a *thousand times* so many *thousand yeares*, thy damned soule could but conceiue a hope, that those her torments should haue an end: this would be some *cõfort* to thinke, that *at length* an end will come. But as oft as the

Minde thinketh of this Word *Neuer*, it is as *another* Hell, in the *middest* of Hell.

This thought shall force the damned to cry, *Ah, woe*, as much as if they should say, *Ah, Lord*, O Lord, *not euer, not euer* torment vs thus. But their *conscience* shall answere them, as an *Eccho*, *Ah, euer, euer*. Hence shall arise their dolefull *woe*, and *alas* for euermore.

This is that *second death*, the *generall perfect fulnes of all curssednes* and misery: which euery damned Reprobate must *suffer*, so long as God and his *Saints* shall enioy *bliſſe* and *felicity* in Heauen for euermore.

Thus farre of the *misery* of man in his state of *corruption*, vnleſſe that hee bee *renued* by *Grace* in Christ.

Now followes the *knowledge* of *Mans ſelfe*, in reſpect of his state of regeneration by *Christ*.

Me-

Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt.

NOw let vs ſee, how *happy* a *godly* man is, in his ſtate of *renouation*, being reconciled to God in *Chriſt*.

The godly man, whoſe corrupt nature is *renued* by grace in *Chriſt*, and become a *new creature*, is bleſſed in a threefold reſpect. Firſt, in his life. Secondly, in his death. Thirdly, after death.

1 His *bleſſednes* during this life, is but *in part*, and that conſiſts in ſeuen things.

1 Becauſe he is *conceiued* of the [a] *Spirit*, in the wombe of his [b] mother the *Church*: and is [c] *borne, not of blood, nor of the will of the fleſh, nor of the will of Man, but of God*, who in *Chriſt*, is his [d] *Father*: So that the [e] *Image of God* his *Father*, is rene-

[a] Ioh. 3.5.
[b] Gal 4.26.
[c] Ioh. 1.13.
[d] Gal. 4.6.7. 2 Cor. 9.8.
[e] Epheſ. 4.2. 3.13. Col. 3.10.

wed in him euery day more and more.

2 He hath, for the *merits* of *Christs sufferings*, all his sinnes, *originall* and *actuall*, with the *guilt* and *punishment* belonging to them, [f] freely and fully *forgiuen* vnto him: And all the [g] *righteousnes* of *Christ*, as freely and fully *imputed* vnto him: and so God is [h] *reconciled* vnto him: & [i] *approueth* him as *righteous* in his sight and account.

3 Hee is *freed* from *Satans* [k] *bondage*, and is made a [l] *brother* of *Christ*, a *fellow* [m] *heire* of his heauenly kingdome: and a *spirituall* [n] *King* and *Priest*, to offer vp [o] *spirituall sacrifices* to *God by Iesus Christ*.

4 God *spareth* him, as a *man spareth his owne Son, that serueth him*. And this *sparing* consists,

In

f Ro.4.8.25. Rom. 8.1.2. 1 Pet. 2.24.
g Ro.4.5.19.
h 2 Cor.5.19
i Ro.8.33.34
k Act.26.18. Ephes.2.2. 1 Ioh.10.17. Rom.8.26.
m Rom.8.17
n Apoc.1.6.
o 1. Pet. 2.5.
Mal.3.17.

In
1 Not taking notice of euery fault, but *bearing* with his infirmities, *Exod.*34.6.7. A louing *Father* will not cast his *childe* out of doores in his sickneſſe.
2 Not making his *puniſhment* when hee is *chaſtned* as great as his *deſerts*, *Pſal.*103.10.
3 *Chaſtening* him *moderately*, when he ſeeth that hee will not *by any other* meanes be reclaimed: *2. Sam.*7.14.15. *1.Cor:*11.32.
4 *Gratiouſly accepting* his *endeauours*, notwithſtanding the imperfection of his obedience; and ſo preferring the *willingneſſe* of his mind, before the worthineſſe of his work, *2. Corinth.* 8.12.
5 Turning the curſes

which hee deſerued, to *croſſes*, and fatherly *corrections*: yea all things, all [b] *calamities* of this life, [c] death it ſelfe: [d] yea his *very ſinnes* vnto his good.

[a] Rom.8.28.
[b] Pſal.89. 31.13. Pſal.119 71. Heb.12.10.
2. Cor. 12.7.
[c] 1. Cor. 3.22 & 15.54. 55. Heb.2.14.15
[d] Luk.22.31 32.

5 God giues him his *holy Spirit*, which

1 [e] *Sanctifieth* him by *degrees* throughout: [f] ſo that hee doth more and more *die* to ſin, and *liue* to righteouſneſſe.

[e] Pſ.51.13.14. Ro.5.20.21.
[f] 1 Theſ.5.23
[f] Ro.8.9.10.

2 *Aſſures* him of his [g] *adoption*, and that he is by *Grace* the childe of *God*.

[g] Rom.8.16.

3 *Encourageth* him to come with [h] *boldnes* and *confidence*, into the preſence of God.

[h] Heb. 4.16. Epheſ.3. 12.

4 *Mouth* him without *feare*, to ſay vnto him, *Abba Father*.

Gal.4.6.

5 *Poureth* into his *heart* ỹ gift of *ſanctified Prayer*.

Ro. 8.15.16. Zach.12.12.

6 *Perſwa-*

6 *Perſwadeth* him, that both he and his *prayers* are accepted and heard of God for *Chriſt* his Mediators ſake. Ro.8.16.17.

7 Fils him with
- 1 *Peace* of Conſcience. Rom.5.1. and. 14.17.
- 2 *Ioy* in the Holy Ghoſt: in cõpariſon whereof, all Earthly *Ioyes*, ſeeme *vile* and *vaine* vnto him. Rom.5.3. and 14.17.

6 Hee hath a *recouery* of his [a] *ſouereignty* ouer the *creatures* which hee loſt by *Adams* fall: and from thence *free* [b] *liberty* of vſing all things, which *God* hath not [c] *reſtrained*, ſo that hee may vſe them with a *good* [d] *conſcience*. For *to all things* in Heauen and Earth, hee hath a *ſure* [e] *title* in this life: and hee ſhall haue the *Plenary* and peaceable [f] *poſſeſſion* of them in the life to come. Hence it is

[a] Pſ. 8.5.&c. Heb. 2.7.8.
[b] 1 Cor.9.1. Rom. 14.14. 1 Tim.4.2. &c.
[c] 1 Cor.9.19 &c.
[d] 1 Cor.3. 22.23. Heb.1.7.
[e] 1 Cor.3.22
[f] Mat.25.34 1 Pet.2.4.

is that all *Reprobates* are but vsurpers of all that they possesse,
1 Act.1.25. and haue no *place* of their own but *Hell*.

7 Hee hath the *assurance* of Gods *Fatherly* care, and protection, day and night ouer him; which care consisteth in three things.

1 In *prouiding* all things *necessary* for his *soule* and *body*, concerning this life, and that which is to come: so that hee
Mat 6.32. 2.Cor.12.14 Psalm.23. Psa.34.9.10. shall be sure euer, either to haue *enough:* or *patience* to bee *content* with that he hath.

2 In that God giues his Holy *Angels as Ministers*, a charge, to attend vpon him alwaies for his *good:* yea in danger, to *pitch their tents about him for his safety*,
Heb.1.14. Psal.34.7. Psal.91.11. where euer hee be. Yea Gods *protection* shall defend

defend him as a *cloud by day, and as a pillar of fire by night:* and his pro uidence *ſhall hedge him from the power of the Deuill.* Iſa.4.5. Iob.1.10.

3 In that *the eyes of the Lord are vpon him, add his eares continually open to ſee his ſtate,* and to heare his complaint; and in his *good time,* to deliuer him out of all his troubles. Pſal.34.15. Gen.7.1. Pſal.34.19.

Thus farre of the *bleſſed* eſtate of the godly, and *Regenerated* man in this life: Now of his *bleſſed* eſtate in *death.*

2 *Meditations of the bleſſed eſtate of a regenerate man in his death.*

WHen GOD ſends *death* as his *meſſenger,* for the *regenerated man,* hee meets him *halfe* the way to Heauen: for

for his [a] *conuersation*, and [b] *affection* is there *before him*. *Death* is neither *strange* nor *fearefull* vnto him. Not *strange*, because he [c] *dieth daily*: not *fearfull*, because whilest hee *liued*, hee was *dead*; and his life was [d] *hid with Christ in God*. To *die*, vnto him therefore, is nothing else in *effect*, but to [e] *rest from his labour* in this world, to goe [f] home to his [g] *fathers house*, vnto the [h] *city of the liuing God*, *the heauenly Ierusalem*, *to an innumerable company of Angels*, *to the generall assembly and Church of the first borne*, *to God the Iudge of all*, *and to the Spirits of iust men made perfect*, *and to Iesus the Mediatour of the new Testament*. Whilest his *Body* is sicke, his *Minde* is sound: for, *God* [i] *maketh all his bed in his sickneſſe*, and strengtheneth him with *Faith* and *Patience*, vpon his bed of sorrow. And when hee beginnes to enter into

[a] Phil. 3. 20.
[b] Col. 3. 2.
[c] 1. Cor. 15. 31
[d] Col. 3. 3.
[e] Apoc. 14.
[f] 2 Cor. 5. 6.
[g] Ioh. 14. 1.
[h] Hebr. 12. 22. &c.
[i] Pſal. 41. 3.

into the *way of all the world*; he giueth (like [k] *Iacob*, *Moſes*, and *Ioſhua*) to his Children and friends, godly *exhortations* and *counſels*, to ſerue the *true* GOD, to worſhip him *truly* all the dayes of their life. His *bleſſed* ſoule breatheth nothing but *bleſſings*, and ſuch ſpeeches as ſauours *a ſanctified ſpirit*. As his *outward* man *decaieth*, ſo his *inward* man *increaſeth*, & waxeth ſtronger. When the *ſpeech* of his tongue *faultreth*, the *ſighs* of his heart *ſpeaketh louder* vnto GOD: when the ſight of the *Eyes* faileth, the *Holy Ghoſt* illuminates him inwardly with abundance of *ſpirituall light*. His ſoule feareth not, [n] but *is bold to goe out of the body, and to dwell with her Lord*. He *ſigheth* out with *Paul*, [o] *Cupio diſſolui, I deſire to be diſſolued, and to be with Chriſt*. And with [p] *Dauid*, *As the Hart paſteth after the water-brookes, ſo panteth my ſoule after thee*

[k] Gen. 49.

[n] 2. Cor. 5. 8.

[o] Phil. 1. 23.

[p] Pſal. 42. 2.

thee, O God, My ſoule thirſteth for God, for the liuing God: when ſhall I come and appeare before God? Hee prayeth with the *Saints*, ¶ *How long. O Lord,* ¶ Apo. 6. 10.
which art holy and true? ‡ *Come,* ‡ Apo. 22. 20.
Lord Ieſus, come quickly. And
when the ſ *appointed time* of his ſ Pſal. 31. 5.
diſſolution is come, knowing
that he goeth to his t *Father* and t Pſal. 31. 5.
Redeemer in the peace of a good Conſcience, and the aſſured *perſwaſion* of the forgiuenes of all his ſins, in the *blood of the Lambe*, hee ſings with bleſſed
old *Simeon* his u *Nunc dimittis:* u Luk. 2. 29. Pſal. 37. 37. Iſa. 57. 2.
Lord, now letteſt thou thy Seruant depart in peace, &c. & *ſurrenders* vp his Soule, as it were,
with his *owne hands, into the hands of his heauenly Father,*
x Pſal. 31. 5. ſaying with *Danid:* x *Into thy hands, O Father, I commend my Soule, for thou haſt redeemed me,*
O Lord thou God of truth. And
y Act. 7. 59. ſaying with *Stephen,* y *Lord Ieſu, receiue my ſpirit*; He no ſooner

ner *yeelds vp* his ſacred Ghoſt, but *immediately* the [z] *holy Angels*, who attended vpon him from his *birth*, vnto his *death* [a], carry and accompany his *Soule* into *Heauen*, as they did the Soule of *Lazarus* into *Abrahams boſome*, [b] which is the Kingdome of Heauen, whither only *good Angels* & *good works*, doe accompany the Soule: the one to *deliuer* their [c] *charge*, the other to *receiue* their [d] *reward*.

The *Body* in conuenient time, as the ſanctified [e] *Temple* of the *Holy Ghoſt*, the [f] *members of Chriſt*, nouriſhed by his *Body*, the [g] *price* of the *blood* of *the Sonne of God*, is by his *fellow-brethren* reuerently laid to [h] ſleepe, in his *graue*, as in the *bedde of Chriſt*: in an aſſured hope, to [i] *awake in the reſurrection of the iuſt*, at the laſt day, to be partaker with the ſoule, of life & glory euerlaſting. And in this reſpect not onely the *ſoules*,

[z] Mat. 18.10 Act. 12.15. and 27.23.
[a] Luk. 16.22
[b] Mat. 8.11. Luk. 13.28. Act. 15.10.11 Epheſ. 10. Heb. 11.9. 10.16. and 12.22.23. Luk. 19.9. and 9.31.
[c] Pſal. 91.11. Heb. 1.14.
[d] Apo. 14.13 & 22.12.
[e] 1. Cor. 19.
[f] 1. Cor. 6.14 Mat. 26.26.
[g] 1 Cor. 6.20. 1. Pet. 1.19.
[h] 1 The. 4.14. Act. 7.6. and 8.2.
[i] Dan. 12.2. Ioh 5.28.29 Luk 14.14. 1 Theſ 4.16. 17. Apoc. 14.13.

soules, but the very *bodies* of the faithfull also are termed *blessed*.

Thus farre the *blessednesse* of the soule and body of the regenerated man *in death*. Now let vs see the *blessednes* of his soule and body *after death*.

3 *Meditations of the blessed estate of the regenerated man after death.*

THis state hath three degrees:

1 From the day of *Death*, to the *Resurrection*.

2 From the *Resurrection*, to the pronouncing of the *Sentence*.

3 After the *Sentence*, which lasts *eternally*.

As soone as euer the *regenerated man* hath yeelded vp his Soule vnto *Christ*, the holy *Angels* take her into their custody, and *immediatly* [a] *carry* her into *Heauen*: and there presents her

[a] Luk. 16. 22

her [b] before *Christ*, where she is *crowned* with a [c] *Crown* of *righteousnesse* and *glory*; not which shee hath *deserued* by her *good workes*; but which *God* hath *promised* of his *free goodnes* to all those, who of *loue*, haue in this *life* vnfainedly *serued* him, and *sought* his glory.

Oh! what *ioy* will it be to thy *Soule*, which was wont to see but *misery*, and *sinners*, now to beholde the *face* of the *God of glory*? yea to see *Christ* well-comming thee, as soon as thou art presented before *him*; by the holy *Angels*, with an *Euge bone serue! Well done, and well-come good and faithfull seruant, &c. enter into thy masters ioy*, And what *ioy* will this be, to behold *thousand thousands of Cherubins*, *Seraphims*, *Angels*, *Thrones*, *Dominions*, *Principalities*, *Powers*? Al the *holy Patriarchs*, *Priests*, *Prophets*, *Apostles*, *Martyrs*, *Professors*: and al the

[b] Heb. 1. 14. and 12. 24.
[c] 2. Tim. 4. 8. Apoc. 2. 10. 1 Pet. 5.

Col. 1. 6. Ephe. 1. 21.

the *ſoules* of thy *friends*, *Parents*, *Husbands*, *Wiues*, *childrē*, & the reſt of Gods *Saints*, who departed before thee in the true Faith of *Chriſt*, ſtanding before *Gods Throne* in bliſſe & glory; If the *Queene of Sheba*: beholding the glory and attendance giuen to *Salomon*, as it were, *raviſhed* there-with, brake out and ſaid; *Happy are thy Men, happy are theſe thy Seruants, which ſtand euer before thee and heare thy wiſdome*: How ſhall thy *ſoule* be rauiſhed to ſee her ſelfe by *grace* admitted to ſtand with this glorious Company! to behold the bleſſed Face of *Chriſt*, & to heare all the *Treaſures* of his Diuine *Wiſdome!* How ſhalt thou reioyce to ſee ſo many *thouſand thouſands* wel-comming thee into their Heauenly ſociety! for as they all *reioyced* at thy *conuerſion*; ſo will they now bee much *more ioyfull* to behold thy *Coronation*:

1. King. 10.

Luke. 15.

nation: and to see thee receiue thy *Crowne*, which was laid vp for thee against thy *comming*. For there the *crowne* of *Martyrdome* shal be put on the head of a *Martyr*, who for *Christs Gospel*-sake endured torments: the *Crowne of Virginity* on the head of a *Virgin*, which subdued *Concupiscence*: the *Crowne* of *Piety* and *Chastity* on the head of them, who sincerely *professed Christ*, and kept their *Wedlock-bed* vndefiled: the *crowne of good workes* on the good *Almes-giuers* head, who liberally relieued the *poore*: the *crowne of incorruptible glory*, on the head of those *Pastors*, who by their *preaching and good example*, haue *conuerted* soules from the *corruption* of sinne, to *glorifie* God in holinesse of life. Who can *sufficiently* expresse the reioycing of this Heauenly *company*, to see thee thus *crowned* with glory, *arayed*

1 Tim 4.8.

Apoc.7.9.

ed with the shining Robe of righteousnesse, and to behold the *Palme of victory* put into thy hand? Oh what *gratulation* will there be, that thou hast *escaped* all the *miseries* of the World, the *snares* of the Diuel, the *paines* of Hell, and *obtained* with them thy eternall *rest* and *happines*? for there euery one *ioyeth* as much in anothers happinesse, as in his owne, because he shall see him as much loued of God, as himselfe. Yea, they haue as many distinct *ioyes*, as they haue *compartners* of their *ioy*. And in this ioyfull and blessed state, the *Soule* resteth with *Christ* in Heauen, till the *Resurrection*: when as the *number* of her Fellow seruants and Brethren be fulfilled, which the *Lord* tearmeth but a *little season*.

Apoc. 7. 9.

The *second* degree of mans blessednesse after death, is from the Resurrection, to the *pro-*

nouncing

nouncing of the finall *Sentence*. For at the last day,

1 The *Elementary Heauens*, Earth, and all things therein, shall be [a] *dissolued*, and *purified with fire*.

[a] 2.Pet.3.10 12.13.

2 At the [b] sound of the *last Trumpet*, or *voice of Christ*, the *Archangell*, the *very same bodies*, which the *Elect* had *before*, (though turned to dust and earth), shall arise againe. And in the same *instant*, euery mans Soule shall re-enter into his *owne body*, by *vertue* of the Resurrection of *Christ*, their head: and be made aliue, and *rise* out of their *graues*, as if they did but awake out of their *beds*. And, howsoeuer *Tyrants* bemangled their bodies in *pieces*, or consumed them to *ashes*: yet shall the *Elect* finde it true at that day, that *not an haire of their head is perished*.

[b] 1. Cor. 15. 52. 1 Thes.4.16. Ioh.5.28. Ezech.37.

Rom.8.11. Rom.5.17. 1 Cor.16.22. Phil.3.10.11 1 Thes.4.14.

Mat. 10. 30.

2 They shall come forth out of their *graues*, like so many *Iosephs*

Dan.4.12. 1 Thes. 4.14. *Par est Potestas Dei ad instituendos, & restituendos homines,* Athenagor.

Ioseph's out of Prison: or *Daniels* out of the Lions Dens: or *Ionahs* out of *Whales Bellies.*

4 All the bodies of the *Elect* being thus made *aliue*, shall arise in that [f] *perfection* of *Nature*, whereunto they should haue attained by their *naturall temperment*, if no impediment had hindred: and in that *vigor of age*, that a perfect man is at, about three and thirty yeeres olde, each in their [*] *proper sexe.* Whereunto *Diuines* thinke the *Apostle* alludeth: when he saith: [g] *till we all come vnto a perfect man, vnto the measure of the age* (or stature) *of the fulnesse of Christ.* What soeuer *imperfection* was before in the body, (as *blindnes, lamenes, crookednes*) shall then be done away. *Iacob* shall not *halt*, nor *Isaac* bee *blind*, nor *Leah blear-eyed*, nor *Mephibosheth* bee lame: for if *Dauid* wold not haue the *blind* & *lame* to come into his *house*;

f Isa. 65.20.

* Tertul. *de Resurrect. c. 6* Hier. *Epist.* 27. & 61. Aug *lib.* 22. *de Ciuit. Dei, cap.* 17. & *omnes Theologi in* 4. *Sent. dist.* 44.

g Ephe. 4.13. *Ita communiter credunt Theologi in* 4 *Sent. dist.* 44. *Vide* Aug. *de Ciuit. Dei, lib.* 22. *c.* 15. & 16.

much

much leſſe will *Chriſt* haue *blindnes and lamenes* to dwell in his Heauenly Habitation. *Chriſt* made all the *Blind* to ſee, the *Dumbe* to ſpeake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him, to ſeeke his *grace* on earth: much more will hee heale all their *imperfections*, whom hee will admit to his *glory* in *heauē*. *Among thoſe Tribes, there is not one feeble: but the lame man ſhall leape as an Hart, and the dumbe mans tongue ſhall ſing.* And it is very probable, that ſeeing God created our *firſt Parents*, not *Infants*, or *Old men*, but of a *perfect age*, or *ſtature*, the ἀνάπλασις, or *new creation* from death, ſhal euery way be *more perfect* than the πλάσις, or *firſt frame* of a mā, from which hee fell into the ſtate of the *dead*. Neither is it like, that *Infancy* being *imperfection*, and *old* age *corruption*, can well ſtand with the ſtate

Pſal. 105. 37. Iſa. 35. 6.

of a *perfect glorified* body.

5 The *bodies* of the *Elect* being thus raiſed, ſhall haue foure moſt excellent and ſupernaturall *qualities*. For:

1 Cor.15.43. 1 They ſhall bee raiſed in *power*, whereby they ſhall for euer be freed from all *wants*, and *weakneſſe*, and *enabled* to continue, without the vſe of *meat*, *drink*, *ſleepe*, and other former helpes.

1 Cor. 15.41 Iſa.65.20. *Aug. Ench. cap.*50. Mat.13.43. Dan.2.3. Luk.9.31. Zach. 9.16. 2 In *incorruption*, wherby they ſhal neuer be *ſubiect* to any manner of *imperfections*, *blemiſh*, *ſickneſſe*, or *death*.

1 Theſ.4.17. 3 In *Glory*, wherby their *bodies* ſhall *ſhine* as bright as the *Sunne in the firmament*: and which beeing made *tranſparent*, their *ſoules* ſhall *ſhine* through, far more *glorious* thē their bodies. Three *glimpſes* of which *glory* was ſeene,

First,

Firſt, in *Moſes face*: Secõdly, in the *transfiguration*: Thirdly, in *Stephens countenance*. Three *inſtances* and *aſſurances* of the *glorification* of our bodies, at that *glorious* day. Then ſhall *Dauid* lay aſide his *Sheepheards weed*, and put on the *robe* of the Kings Sonne *Ieſus*, not *Ionathan*. Then euery true *Mordecai*, who mourned vnder the *Sackecloth* of this corrupt *fleſh*, ſhall bee arraied with the Kings *royall apparell*: and haue the *Crowne royall* ſet vpon his head, that all the world may ſee; *how it ſhall bee done to him, whom the King of Kings delighteth to honour*. If now the riſing of *one Sunne* makes the morning ſo glorious; how glorious ſhall that *day* bee, when innumerable *millions* of *millions* of bodies of

Exod. 34. 27. Mat. 17. Act. 6. 15.

1 Sam. 18. 4.

Heſt. 6. 4.

Saints and *Angels*, ſhall appeare more glorious then the *brightneſſe* of the *Sun!* the *body* of *Chriſt* in glory ſurpaſſing all.

Vbi volet ſpiritus, ibi erit & corpus, Aug. Mat.24.28.

4 In *Agility*, whereby our bodies ſhall bee able to *aſcend*, and *to meet the Lord at his glorious comming in the ayre*; as *Eagles flying vnto their bleſſed Carkaſſe*. To this agility of the Saints glorious bodies, the Prophet alludes, ſaying: *They ſhall renew their ſtrength: they ſhall mount vp with wings as Eagles: they ſhall run, and not be weary, they ſhall walke, and not faint.* And to this ſtate, may that ſaying of *Wiſedome* be referred: *In the time of their viſion they ſhall ſhine, and run too and fro, as ſparkes among the ſtubble.*

Iſa.40.31.

Wild.3.7. 1 Cor.15.46. *Spiritualia poſt reſurrectionem erunt corpora, non quia corpora eſſe deſiſtant, ſed quia ſpiritui vitificante ſubſiſtant.* Aug. lib. 13 de ciuit. Dei. cap.22.

And in reſpect of theſe foure

foure *qualities*, *Paul* calleth the raiſed bodies of the Elect, *Spirituall*: for they ſhall be ſpirituall in *qualities*, but the ſame ſtill in *ſubſtance*.

And howſoeuer *ſinne* and *corruption* makes a man in this ſtate of *mortality*, *lower* then *Angels*; yet ſurely when God ſhall thus *crown him with glory and honour*, I cannot ſee, how man ſhall be any thing *inferior* to *Angels*. For are they *Spirit?* So is *Man* alſo, in reſpect of his *Soule*; yea more then this: they ſhall haue alſo a ſpirituall Body, *faſhioned like vnto the glorious body* of the Lord *Ieſus Chriſt*, in whom, mans *nature* is exalted by a *perſonall vnion*, into the *glory* of the *Godhead*, and indiuiduall ſociety of the bleſſed *Trinity*: An honour which hee neuer vouchſafed *Angels*. And in this reſpect mã hath a prerogatiue *aboue* them.

Pſalm. 8. 5.

Phil. 3. 21.

Heb. 2. 16.

Heb.1.14. Psal.91,11. Nay, they are but *ſpirits* appointed to bee *Miniſters* vnto the *Elect*: and as many of them who at the firſt diſdained this office, & would not keepe their firſt ſtanding, were for their pride hurled into hell. This leſſeneth not the *dignity of Angels*, but extols the greatnes of Gods *loue* to *Mankinde*.

Iud. verſ.6. 2 Pet.2.4.

But as for all the *Elect*, who at that ſecond, and ſudden cõming of Chriſt, ſhall bee found *quicke* and *liuing*; The * fire that ſhall burne vp the corruption of the world, and the workes therein; ſhall in a [a] *moment*, in the *twinkling of an eye*, ouertake them as it [b] findes them, either *grinding* in the *mill* of prouiſion, or walking in the *fields* of pleaſure, or *lying* in the *bed* of eaſe, and ſo burning vp their droſſe and corruption, of *mortall*, make them *immortall* bodies: and this *change* ſhall be vnto them in ſtead of *death*.

k 2 Pet.3.10. 11,12.

a 1 Cor.15. 51.

b Luk.17.34

Then

Then ſhall the *Soule* with ioyfulneſſe greet her *body*, ſaying: Oh well met againe, my *deare ſiſter*. How *ſweete* is thy voice! how comely is thy countenance, hauing lien hid ſo long in the clifts of the *rockes*, and in the ſecret places of the *graue!* Thou art indeed an habitation fit, not onely for me to dwell in; but ſuch as the *Holy Ghoſt* thinkes meete to reſide in, as his *Temple* for euer. The *Winter* of our *affliction* is now paſt: the *ſtorme* of our *miſery* is blowne ouer, and gone. The *Bodies* of our *Elect* Brethren, appeare more *glorious*, then the *Lilly-flowers* on the earth; the time of ſinging *Halleluiah* is come; & the voyce of the *trumpet* is heard in the Land. Thou haſt been my *Yoke-fellow* in the Lords labours, and *companion* in perſecutions and wrongs, for *Chriſt* and his *Goſpels* ſake; now ſhall wee enter together

The Elect Soules *Apoſtrophe* to her body at her firſt meeting in the reſurrection.

Cant. 2. 14.

into our *Masters ioy*. As thou hast *borne* with mee the *Crosse*: so shalt thou now *weare* with mee the *Crowne*. As thou hast with mee *sowed* plenteously in *teares*, so shalt thou *reape* with me abundantly in *ioy*. O *blessed*, aye *blessed* bee that God! who (when yonder *reprobates* spent their whole time in *Pride, fleshly lusts, eating, drinking*, & *prophane vanities*) gaue vs *grace* to ioyne together, in *watching*, *fasting*, *praying*, reading the *Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiuing the Holy *Communion*, relieuing the *Poore*, exercising in all humility, the works of *Piety* to *God*: and walking *conscionably* in the duties of our calling, towards *men*. Thou shalt, anon, Psal. 32. 1. heare *no mention* of thy *sins*, for they are *remitted* & *couered*; but euery *good worke* which thou hast done for the *Lords* sake, shall be rehearsed & rewarded.

Cheere

Cheere vp thy heart, for thy *Iudge* is *flesh* of thy *flesh*, & *bone* of thy *bone*. Lift vp thy head, behold these glorious *Angels*, like so many *Gabriels*, flying towards vs, to tell vs, that *the day of our Redemption is come*, and to conuey vs in the clouds, to meete our Redeemer in the Ayre. Loe they are at hand: *Arise therfore, my Doue, my Loue, my faire One, and come away.* And so like *Roes*, or young *Harts*, they runne with *Angels* towards *Christ*, ouer the trembling mountaines of *Bether*.

6 Both *quicke* and *dead*, being thus *reuined* and *glorified*, shall forth-with, by the *Ministery of Gods* Holy *Angels*; bee gathered from *all* the *quarters* & parts of the world, & *caught vp together in the Clouds, to meet the Lord in the Aire*, & so shal come with him, as a part of his glorious traine, *to iudge the Reprobates & euill Angels*. The

Dan.9.21. &c.

Luk.21.28.

Can.2.1.3.

Vers.17.

Luk.17.34. 35.36.

1 Thes.4.17.

1 Cor.6.2.3.

twelue Apoſtles ſhall ſit vpon *twelue Thrones*, next *Chriſt*, to iudge the twelue *Tribes*, who refuſed to heare the *Goſpell*, preached by their Miniſtery.

1 Cor. 6. 2. 3. And all the *Saints* in *honor* and *order*, ſhall ſtand next vnto thē, as *Iudges* alſo, to iudge the euill *Angels*, and *earthly minded men*. And as euery of them receiued *grace* in this life, to bee more *zealous* of his *glory*, and more *faithfull* in his *Seruice*, then others: ſo ſhall their *glory* and *reward* be greater then others in that day.

Apoc. 22. 12.

Rom. 26. 2. 2 Cor. 9. 6. Ioh 14. 1.

The place whether they ſhall bee gathered vnto *Chriſt*, and where *Chriſt* ſhall ſit in Iudgement, ſhall be in the *Aire*, ouer the *Valley of Iehoſaphat*, by Mount *Oliuet*, neare vnto *Ieruſalē*, Eaſtward frō the Tēple, as it is probable for foure reaſons:

1 Theſ. 4. 17.

1 Becauſe the holy *Scripture* ſeems to *intimate* ſo much in plaine words. *I will gather*

Ioel. 3. 1. 2. &c.

all

all Nations into the valley of Iehoſaphat, and pleade with them there. Cauſe thy mighty ones to come down, O Lord: let the Heathen be wakened, and come vp to the valley of Iehoſaphat; for there will I ſit to iudge all the Heathen round about. *Iehoſaphat* ſignifieth, *the Lord will iudge.* And this valley was ſo called, from the great victory which the Lord gaue * *Iehoſaphat* & his people ouer the *Ammonites*, *Moabites*, and Inhabitants of *Mount Seir*. Which victorie was a Type of the *finall victory*, which *Chriſt*, the ſupreme *Iudge* ſhall giue his *Elect*, ouer all their Enemies in *that place*, at the laſt day, as all the *Iewes* interpret it. See *Zac.* 14.4.5. *Pſal.* 51.1.2. *&c.* all agreeing, that the place ſhall be *thereabouts*.

Verſ. 11.12.

* 2 Chr. 20.19

2 Becauſe, that as *Chriſt* was * *thereabouts* crucified, and put to open ſhame; ſo *ouer* that place

* Neare this valley was Mount Moriah, where *Abraham* ſacrificed *Iſaac*, Gen. 22. *Iacob* ſaw Angels aſcending, and deſcending on a Ladder. *Gen.* 28. The Angell put vp his ſword & fire from heauē burnt the ſacrifice in *Araunahs* floore. 2 Sam. 24. *Salomon* builded the Temple. 2 *Chron.* 3.1. Chriſt preached the Goſpell, ſuffered his paſſion, and entred into his glory. *Carth. in Geneſ.* 28.

place his glorious Throne ſhould be erected in the *Ayre*: when he ſhall appeare in *Iudgment*, to manifeſt his *Maieſty* and glory. For it is meete that *Chriſt* ſhold in *that* place iudge the world with righteous iudgment, where hee himſelfe was *vniuſtly* iudged & condemned.

3 Becauſe, that ſeeing the *Angels* ſhall be ſent *to gather together the Elect, from the foure windes, from one end of Heauen, to the other*: It is moſt probable, that the *place* whither they ſhall be gathered to, ſhall be neare *Ieruſalem*, & the *Valley of Iehoſaphat*: which * *Coſmographers* deſcribe to be in the *middeſt* of the ſuperficies of the earth: If the *termini à quibus*, be the foure parts of the World; the *terminus ad quem*, muſt be about the Center.

4 Becauſe the *Angels* told the Diſciples, that as they ſaw *Chriſt* aſcend from *Mount Oliuet*,

* The Sea beyond Iordan towards Tyrus, cutteth the middeſt of the World. And *Ezechiel* ſaith of Ieruſalem, *In medio gentiũ poſui eam.* That from Sion, as from a center, the Law ſhould bepubliſhed to all Nations, and there al Nations ſhall be iudged according to the Law. Rom. 2. 12. Ioel. 3. 11. Rupardus *de vltim. noui.* Thom. in 1. *Sent. diſt.* 47. 48. Mat. 25. 31. Iude ver. 14. Apoc. 20. 11. 12.

uet, which is ouer the *Valley of Iehoſaphat*: ſo hee ſhall in *like maner* come downe from Heauen. This is the opinion of *Aquinas*, and all the Schoolemen, except *Lombard*, and *Alexander Hales*.

5 Laſtly, when *Chriſt* is *ſet* in his glorious *Throne*, and all the *many thouſands* of his *Saints* & *Angels*, ſhining more bright, then ſo many *Sunnes* in glory, ſitting about him: and the body of *Chriſt* in glory and brightneſſe ſurpaſſing them all: (The Reprobates beeing ſeparate, and remaining *beneath* vpon the Earth; for the *right* hand ſignifieth a *bleſſed*, the *left* hand a *curſed* Eſtate): *Chriſt wil firſt* pronounce the ſentence of *abſolution*, and bliſſe vpon the *Elect*. Firſt, becauſe hee will thereby *increaſe* the *griefe* of the *reprobate*, that ſhall heare it. Secondly, to ſhew himſelfe more *prone* to *Mercy*, then to *Iudge-*

Mat. 19. 28. Hilar. *in Cant.* 21. Anſelm. *in Mat. cap.* 25.

Pſal. 145. 9. Iſa. 28. 21. *Ad pœnas tardus Deus eſt, ad præmia velox.*

Iudgement. And thus from his *Throne* of *Maiesty* in the *Ayre*, hee ſhall in the ſight and hearing of all the world, pronounce vnto his *Elect*, *Come ye bleſſed of my Father, inherit the kingdome, prepared for you, from the beginning of the world, for, &c.*

Mat.23.4.

Come ye] Here is our bleſſed *vnion* with *Chriſt*, and by *him*, with the whole *Trinity*.

Bleſſed] Here is our abſolution from all ſinnes, and our plenary endowment with all *grace* and *happineſſe*.

Of my Father] Heere is the *Author*, from whom, by *Chriſt* proceeds our *felicity*.

Inherit] Here is our *Adoption*.

The Kingdome] Behold our *Birth-right* and poſſeſſion.

Prepared] See Gods Fatherly care for his choſen.

From the foundation of the World] O the *free*, eternall, vnchange-

changeable *Election* of God!

How much are thoſe ſoules bound to loue God, who of his meere *good will* and pleaſure, choſe and loued them, before they *had done eyther good or euill?* Rom.9.3.

For, I was hungry, &c.] O the *Goodnes* of *Chriſt*, who takes notice of all the *good workes* of his Children, to *reward* them! How great is his *loue* to poore Chriſtians, who takes euery worke of mercy done to *them*, for his ſake, as if it had bin done to himſelfe! *Come ye to me*, in *whom* yee haue *beleeued, before ye ſaw me*: and whom yee haue loued, and ſought for, with ſo much *deuotion*, and through ſo many *tribulations*. *Come now*, from *labour*, to *reſt*: from *diſgrace*, to *glory*: from the iawes of *death*, to the *ioyes* of eternall *Life*. For my ſake ye haue been *railed* vpon, *reuiled*, and *curſed*. But *now* it ſhall appeare to all thoſe Ioh.20.29. 1 Pet.1.8. Mat.5.11.

those cursed *Esau's*, that you are the true *Iacobs*, that shall receiue your *Heauenly Fathers blessing*: and *blessed* shall you bee. Your *fathers, mothers*, and *neerest kindred* forsooke, and cast you off, for my *Truthes sake*, which *you* maintained: but now *my Father* will be vnto you a *Father*, and you shall bee his *Sonnes* and *Daughters* for euer. You were cast out of your *lands* and *liuings*, and *forsooke all for my sake; & the Gospell*: But that it may appeare that you haue not *lost* your *gaine*, but *gained* by your *losse*: in stead of an *Earthly inheritance* and possessions, you shall possesse with me the inheritāce of my *Heauenly Kingdome*: where you shall bee for loue, *Sons*; for birth right, *Heirs*; for dignity, *Kings*; for Holinesse, *Priests*: & you may be bold to enter into the *possession* thereof *now*, because my *Father* prepa-

Psal. 27. 10. Mat. 19. 29.

Ioh. 10. 17. 2 Cor. 6. 18.

red

red & kept it for you, euer ſince the *firſt foundation of the world was laid.*

Immediately, after this Sentence of *abſolution* and *benediction*, euery one receiueth his *crowne*, which *Chriſt* the *righteous Iudge* puts vpon their heads, as the *reward* which hee hath promiſed of his *grace* and *mercy*, vnto the *Faith* and *good workes*, of all them *that loued that his appearing*. Then euery one taking his *Crowne* from his *Head*, ſhall lay it downe as it were at the *Feete* of *Chriſt*; And proſtrating themſelues, ſhall with *one heart* and *voice*, in an Heauenly ſort and conſort, ſay: *Praiſe, and Honour, and Glory, and Power, and Thankes be vnto thee, O bleſſed Lambe, who ſitteſt vpon the Throne, waſt killed, and haſt redeemed vs to God by thy bloud, out of euery kindred and tongue, and people, and Nation, and haſt made vs*

2 Tim.4.8.
1 Pet.5.4.
Apoc.4.5.

Apoc.4.10.

vnto

vnto our God, Kings & Priests, to reigne with thee in thy Kingdome for euermore. Amen.

Then shall they sit in their *Thrones* and *Order*, as *Iudges* of the *Reprobates*, & euill *Angels*: by *approouing*, and *giuing testimony* to the righteous sentence and iudgement of *Christ* the *Supreme Iudge*.

1 Cor. 6. 1. 2. 3. &c. Mat. 19. 18.

After the pronouncing of the *Rebrobates* sentence and condemnation, *Christ* will performe two solemne *Actions*.

1 The *presenting* of *all* the *Elect* vnto his *Father*. *Behold, O righteous Father, these are they whō thou gauest me, I haue kept them, and none of them is lost. I gaue them thy Word, & they beleeued it, and the World hated thē, because they were not of the World, euen as I was not of the World. And now, Father, I will that those, whom thou hast giuen me, be with me where I am, that they may behold my glory, which thou*

Ioh. 17. 12. 14. 23. 24.

Ioh. 12. 16.

thou haſt giuen mee, and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou haſt ſent me, and that thou haſt loued them, as thou haſt loued me.

2 Chriſt ſhall deliuer vp the Kingdome to God, euen the *Father*, that is, ſhall ceaſe to execute his *office of Mediatorſhip*, whereby as hee is *King*, *Prieſt*, *Prophet*, and *Supreme head* of the *Church*, hee ſuppreſſed his *Enemies*, and ruled his *faithfull people* by his *Spirit*, *Word*, and *Sacraments*. So that his *Kingdome of grace* ouer his Church in this World *ceaſing*; hee ſhall rule *immediatly* as hee is God, equall with the *Father*, and the *Holy Ghoſt*, in his *Kingdome of Glory* for euermore. Not that the dignity of his *Manhood* ſhall bee any thing *diminiſhed*; but that the glory of his *Godhead* ſhall bee more manifeſted: 1 Cor. 15. 24.

feſted: ſo that as he is God; he ſhall from thence-forth, in *all fulneſſe*, without all *externall* meanes, rule *all in all*.

From this *Tribunall ſeate*, *Chriſt* ſhal ariſe, and with al his glorious Company of *Elect Angels* and *Saints*, he ſhall goe vp *triumphantly*, in order & array, vnto the *heauē* of Heauens, with ſuch a Heauenly noiſe and Muſick: that now may that ſong of *Dauid* be truly verified, *God is gone vp with a triumph, the Lord with the ſound of the trumpets. Sing praiſes to God, ſing praiſes, ſing prayſes vnto our King, ſing praiſes: for God is the King of all the Earth, he is greatly to be exalted.* And that Marriage ſong of *Iohn: Let vs be glad and reioyce, and giue honour to him; for the Marriage of the Lamb is come, and his Wife hath made her ſelfe ready, Alleluiah; for the Lord God omnipotent reigneth.*

Pſal. 47. 5. 6. 7. 6.

The

The third and *laſt* Degree of the bleſſed ſtate of a *Regenerated* Man after death, begins after the pronouncing of the ſentence, and laſteth eternally without all end.

Meditations of the bleſſed eſtate of a Regenerated *Man, in Heauen, after he hath receiued his ſentence of* Abſolution, *before the Tribunall ſeate of Chriſt, at the laſt day of Iudgement.*

HEre my Meditation *dazeleth*, and my Pen falleth out of my hand: the *one* being not able to *conceiue*; nor the other to *deſcribe*, that moſt excellent bliſſe, & *eternall weight* of glory (whereof *al the afflictions of this preſent life are not worthy*) which all the Elect ſhal with the bleſſed Trinity enioy, from that time that they ſhall bee receiued with Chriſt as ioynt

2 Cor. 4.17.

Rom. 8.18.

Rom. 8.17.

ioynt heyres, into that euerlasting Kingdome of ioy.

Notwithstanding, wee may take a scantling thereof, thus.

The Holy Scriptures set forth (to our capacity) the glory of our eternall and Heauenly life after death, in foure respects:

1. Of the *Place.*
2. Of the *Obiect.*
3. Of the *Prerogatiues* of the Elect there.
4. Of the *effects* of those Prerogatiues.

1 *Of the place.*

[a] 1 King. 8.
[b] 2 Cor. 12. 24.

THe place is the [a] *Heauen of Heauens*, or the [b] *third Heauen*, called *Paradise:* whither *Christ*, (in his humane nature) ascended *far aboue all visible Heauens. The Bridgroomes Chamber*, which by the firmament, as by an azured curtaine spangled with glittering

Psal. 19. 5. Matt. 25. 10.

starres

ſtarres and glorious *planets*, is hid, that wee cannot behold it with theſe corruptible eyes of fleſh. The *Holy Ghoſt* (framing himſelfe to our weakneſſe) deſcribes the glory of that place, which no man can eſtimate, by ſuch things as are moſt precious in the eſtimation of man. And therefore likeneth it to a great and a holy City, named the *Heauenly Ieruſalem*. Where *onely God, and his people, who are ſaued and written in the Lambes Booke doe inhabit: all built of pure gold, like vnto cleare glaſſe, or Chryſtall: the walles of Iaſper ſtone: the foundations of the walls, with twelue maner of precious ſtones, hauing twelue gates, each built of one pearle: three gates towards each of the foure corners of the world: and at each gate an Angell*, (as ſo many Porters) *that no vncleane thing ſhould enter into it. It is foure ſquare, therefore perfect:*

Apoc. 21. 2. &c.

Ver. 24. & 27

Ver. 18.

Verſ. 11.
Verſ. 19. 20.

Verſ. 21.
Verſ. 13.
Verſ. 12.

Verſ. 27.

Verſ. 16.

the length, the breadth, & height of it are equal, 12000. furlongs euery way: therefore glorious & ſpacious. Through the middeſt of her ſtreetes euer runneth a pure Riuer of the water of life, as cleer as Chryſtall; therfore wholeſome. And of eyther ſide the Riuer is the Tree of life, euer growing: which beares twelue manner of fruits, and giues fruit euery moneth; therfore fruitfull. And the leaues of the Tree is health to the Nations; therefore healthy. There is therefore no place
Apoc. 21. 1. 2 ſo glorious by *creation*, ſo beautifull with *delectation*, ſo rich in *poſſeſſion*, ſo comfortable for *habitation*. For there the *King*, is Chriſt: the Law, is loue: the honour, verity: the peace, felicity: the life, eternity. There is light without darknes; mirth, without ſadneſſe; health, without ſicknes; wealth, without want; credit, without diſgrace; beauty, without

out

our blemiſh; eaſe without labour; riches without ruſt; bleſſedneſſe without miſery; and conſolation that neuer knoweth end. How truely may wee cry out (with *Dauid*) of this City, *Glorious things are ſpoken of thee, O thou City of God!* and yet all theſe things are ſpoken but according to the weakeneſſe of our capacity. For heauen exceedeth all this in glory, *ſo farre, as that no tongue is able to expreſſe, nor heart of man to conceiue the glory therof:* as witneſſeth *Paul* who was in it and ſaw it. O let vs not then *dote* ſo much vpon theſe *wodden cottages*, and houſes of *moulding* clay, which are but the tents of vngodlineſſe, and habitation of ſinners: but let vs looke rather, and long for this *Heauenly City, whoſe builder and maker is* GOD: which he *(who is not aſhamed to be called our God) hath prepared for vs.*

Pſal. 87. 3.

2 Cor. 12. 4.
1 Cor. 2. 5.

Hebr. 11. 10.

Heb. 11. 6.

2 *Of the obiect.*

THe bliſſefull and glorious obiect of all *intectuall*, and *reaſonable* creatures in Heauen, is the *God-head*, *in Trinity of perſons*; without which there is neither *ioy*, nor *felicity*: but the very *fulneſſe of ioy* conſiſteth in *inioying* the ſame.

This *Obiect* wee ſhall inioy two wayes.

1. By a *beatificall viſion* of *God*.

2 By poſſeſſing an *immediate communion* with this diuine nature.

The[a] *beatificall viſion of* God is that onely, that can content the infinite minde of man.[b] For euery thing tendeth to his center. GOD is the center of the ſoule: therefore (like *Noahs Doue*) ſhee cannot reſt, nor ioy, till ſhe returne and enioy him.

All

[a] *Viſio Dei beatifica ſola eſt ſummum bonum noſtrũ* Aug. lib. de Trinit. ca. 13.

[b] *Feciſti nos domine ad te: inquietum igitur eſt cor noſtrum, donec requieſcat in te*, Aug. Conf. lib. 1. cap. 1. &c. Exod. 33. 13.

All that God beſtowed vpon *Moſes*, could not ſatisfie his *minde*, vnleſſe he might ſee *the face* of God. Therfore the *whole Church* prayeth ſo earneſtly: *God bee mercifull vnto vs, and bleſſe vs, and cauſe his face to ſhine vpon vs.* When *Paul* once had ſeene this *bleſſed ſight*; hee (euer after) counted all the riches, and glory of the world (in reſpect of it) to bee but *dung*. And all his life after was but a *ſighing* out (*cupio diſſolui*) *I deſire to be diſſolued, and to be with Chriſt.* And Chriſt prayed for al his Elect in his *laſt* prayer: that they might obtaine *this bleſſed viſion*. *Father, I will that they which thou haſt giuen mee, be* (where?) *euen where I am:* (to what end?) *that they may behold that my glory, &c.* If *Moſes* face did ſo ſhine, when he had beene with God but forty daies, and ſeene but his *back-parts*: How ſhall wee ſhine, when we ſhall

Pſal. 67.1. & 80.1.

Phil. 3.8.11.

Phil. 1.23.

Ioh. 17.14. Exod. 34.29. Exod. 33.13.

1 Cor. 13. 31
2 Cor. 3. 18.
1 Ioh. 3. 2.

see him *face to face* forever? and *know him as we are knowne, and as he is?* Then shall the *soule* no longer be termed *Marah, bitternesse*, but *Naomi, beautifulnesse*: for the Lord shall turne her *short bitternesse*, to *eternall* beauty and *blessednesse*. *Ruth.* 1.20.

The second meanes to enioy this obiect, is, by hauing an *immediate*, and an *eternal communion* with God in heauen. This wee haue, first, by beeing (as members of Christ) vnited to his *manhood*. & by the *manhood* (personally vnited to the word) we are vnited to *him*, as hee is God: and (by his Godhead) to the *whole Trinity*. Reprobates at the last day shall see God (as a iust *Iudge*) to punish them: but (for lacke of this Communion) they shall haue neither *grace* with him, nor *glory* from him. For want of this Communion, the Deuils (when they saw

saw Christ) cried out, *Quid nobis tecum? What haue we to doe with thee, O Sonne of the most high God?* But (by vertue of this Communion) the *penitent soule* may boldly goe and say vnto *Christ*, (as *Ruth* vnto *Boaz*:) *Spread, O Christ, the wing of thy garment ouer thine handmaid: for thou art my kinsman.* This *Communion* God promised *Abraham*, when hee gaue him *himselfe* for his *great reward*. And *Christ* prayeth for his whole *Church* to obtaine it. This *Communion* Saint *Paul* expresseth in *one* word, saying: *that God shall be all in all vnto vs.* Indeed, God is *now* all in all vnto vs: but by meanes, and in a small measure. But in heauen, *God* himselfe immediately (in fulnesse of measure, without all meanes) will bee vnto vs *all the good things*, that our soules and bodies can wish or desire. *Hee himselfe* will be *saluation*,

Mark. 5. 7.

Ruth. 3. 9.

Gen. 15. 1.

Ioh. 17. 20. 21

1. Cor. 15. 28

and *ioy* to our *ſoules*: *life* and *health* to our *bodies*: *beauty* to our *eyes*: *muſicke* to our *eares*: *honey* to our *mouthes*: *perfume* to our *noſtrils*: *meat* to our *bellies*: *light* to our *vnderſtandings*: *contentment* to our *wills*; and *delight* to our *hearts*; and what can bee lacking, where God *himſelfe* will be the *ſoule of our ſoules*? Yea al the ſtrēgth, wit, pleaſures, vertues, colours, beauties, harmony, and goodneſſe, that are in men, beaſts, fiſhes, fowles, trees, hearbes, & all creatures, are nothing but ſparkles of thoſe things, which are in *infinite perfection* in God. And *in him* we ſhall enioy thē, in a farre *more perfect* and bleſſed manner. Hee *himſelfe* will then ſupply *their* vſe: nay, the *beſt* creatures (which ſerue vs now) ſhall not haue the honour to ſerue vs *then*. There will bee *no need of the Sunne, nor of the Moone, to ſhine in that City*: for, the

Anima animæ erit Deus Bern.

Non poteſt ſummus rerum conditor ea ſi non habere quæ rebus à ſe conditis deſint: quemadmodum ſol aſtris. Hugo. l. 4. de anima. cap. 15.

Apoc. 21. 23.

the glory of God doth light it. No more will there be any neede, or vſe, of any *creature*, when we ſhal enioy the *Creator* himſelfe.

When therefore we behold any thing that is *excellent* in any Creatures, let vs ſay to our ſelues; how much more *excellent* is hee, who gaue them this *excellency!* When wee behold the *wiſdome* of men, who ouerrule creatures *ſtronger* then themſelues; *out-runne* the Sun and Moone in diſcourſe, preſcribing *many yeeres* before, in what courſes they ſhal be *eclipſed:* let vs ſay to our ſelues, how *admirable* is the *wiſdome* of God, who made men ſo wiſe! When we conſider the *ſtrength* of *Whales* and *Elephants*, the tempeſts of *Windes*, and terror of *Thunder*; let vs ſay to our ſelues, how *ſtrong*, how *mighty*, how *terrible* is that God, that makes theſe mighty & fearefull

Seneca *de beneficijs*, *lib.* 2. *cap.* 19.

Creatures! When wee taſte things that are delicatly *ſweet*, let vs ſay to our ſelues, oh; how *ſweet* is that God, from whom *all* theſe Creatures haue receiued this *ſweetneſſe*! When wee behold the admirable *colours* which are in *Flowers* and *Birds*, and the louely *beauty* of *Women*, let vs ſay, how *faire* is that God, that made theſe ſo faire!

And if our louing God hath thus prouided vs ſo many *excellent* delights, for our paſſage thorow this *Bechim*, or valley of teares; what are *thoſe* pleaſures, which hee hath prepared for vs, when we ſhall enter into the *pallace* of our *Maſters ioy*! How ſhall our *Soules* be there rauiſhed with the *loue* of ſo *louely* a God! So glorious is the *obiect* of heauenly *Saints*. So amiable is the *ſight* of our gratious *Sauiour*.

Iudges 2.5.

3 *Of the Prerogatiues which the Elect ſhall enioy in Heauen.*

BY reaſon of this *Communion* with God, the *Elect* in Heauen ſhall haue foure ſuper-excellent *prerogatiues.*

1 They ſhall haue the *Kingdome of heauen* for their *inheritance:* and they ſhalbe *free* Denizens of the *heauenly Ieruſalem. S. Paul* (by being a free citizen of *Rome*) eſcaped whipping; but they, who are once *free Citizens* of the heauenly Ieruſalem, ſhall neuer bee freed from the whips of eternall torments. For this freedome was bought for vs, not with a *great ſumme of money*, but with the *precious* bloud of the Sonne of God.

Mat. 25. 1 Pet. 1. 4. Epheſ. 2. 19. Hebr. 12. 22.

Acts 22. 26.

Act. 22. 28.

1. Pet. 1. 18.

2 They ſhall bee all *Kings* and *Prieſts*; *Spirituall* Kings, to raigne with *Chriſt*, and to

Apoc. 5. 10. 1. Pet. 2. 9. Rom. 16. 10.

triumph ouer Satan, the World and Reprobates: and *ſpirituall* Prieſts, to offer vnto *God* the ſpiritual Sacrifice of *Praiſe* and *Thanks-giuing* for euermore. And therefore they are ſaid to weare both Crownes and Roabes. Oh what a comfort is this to *poore Parents*, that haue many Children! If they breede them vp in the feare of God to be true Chriſtians: then are they Parents to ſo many *Kings* and *Prieſts*.

1. Pet. 2. 5.
Heb. 13. 15.

3 Their bodies ſhall *ſhine* as the brightnes of the *Sun* in the Firmament: like the glorious Body of CHRIST, which ſhined *brighter* then the Sunne at noone, when it appeared to *Paul*. A glimpſe of which glorious brightneſſe appeared in the bodies of *Moſes* and *Elias* transfigured with our Lord in the holy Mount. Therefore (ſaith the Apoſtle) it ſhall riſe a *glorious body*; yea, a *ſpirituall body*

Mat. 13. 43.
Phil. 3. 21.
Act. 12. 6.
Luk. 9. 31.
Mark. 9. 3.
1. Cor. 15. 43
Verſe 44.

body, not in *substance* but in *qualitie*: preserued by *spirituall meanes*, and hauing (as an Angell) *agility* to ascend or descend. Oh what an honour is it, that our bodies (falling *more vile* then a *carrion*) should thus arise in *glory*, like vnto the body of the *Sonne of God*. 1. Thes. 4. 1.

4 Lastly, they (together with all the holy Angels) *there*, keepe (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour, and praise of the aye-blessed *Trinity*, for the *creating*, *redeeming*, and *sanctifying* of the Church: and for his power, wisedome, iustice, mercy, and goodnes, in the *gouernment* of Heauen and Earth. When thou heares a sweet Consort of *Musicke*; meditate how happy thou shalt bee, when (with the Quire of heauenly *Angels* and *Saints*) thou shalt sing a part in that spirituall *Alleluiah*,

on that *eternall blessed* Sabbath: where there shall be such *variety* of pleasures, and *satiety* of ioyes; as neuer know *tediousnes* in doing, nor *end* in delighting.

4 *Of the effects of those prerogatiues.*

From these Prerogatiues there will arise to the Elect in heauen, fiue notable effects.

1 Cor. 1. 10. *Aug. soliloq. cap. 36.*

1. THey shall *know* God, with a perfect *knowledge*, so farre as Creatures can possibly comprehend the *Creator*. For there we shall see, the *Word*, the *Creatour*; and in the *Word*, all *creatures* that by the *Word* were *created*: so that wee shall not neede to learne of the things which were *made*, the knowledge of *him* by whom *all* things were *made*. The *excellentest*

Nihil notum in terra, nihil ignotum in cælo.

lenteſt creatures in this life, are but as a *darke vaile*, drawne betwixt God and *vs*: but when this *vaile* ſhal be drawne aſide; then ſhall wee ſee God *face to face*, and *know him as we are knowne*.

1 Cor. 13. 12. 2 Cor. 3. 16. *Res verè ſunt in mundo inuiſibili, in mundo viſibili vmbræ rerum.* Herm.

We ſhall know the power of the *Father*, the wiſdome of the *Sonne*, the Grace of the *holy Ghoſt*; and the indiuiſible nature of the bleſſed *Trinity*. And in him we ſhall know, not only *all our friends* (who dyed in the faith of Chriſt) but alſo *all* the faithfull that *euer were*, or *ſhall be*: For.

1 *Chriſt* tels the Iewes, that they ſhall ſee *Abraham, Iſaac, and Iacob, and all the Prophets, in the kingdome of God*: therfore we ſhall know them.

Luk. 13. 28.

2 *Adam* in his innocencie knew *Eue* to bee *bone of his bone*, & *fleſh of his fleſh*, aſſoone as he awaked. Much more then ſhall wee know our kindred, when

Gen. 2. 23.

when we ſhall awake *perfected* & *glorified* in the reſurrection.

Mat.27.53. 3 The Apoſtles knew *Chriſt* after his reſurrection, and the *Saints which roſe with him, and appeared in the holy City.*

Mat.17.4. 4 *Peter, Iames*, and *Iohn*, knew *Moſes* and *Elias* in the transfiguration: how much more ſhall we know one another, when we ſhal be all glorified?

Luk.16.23. 5 *Dives* knew *Lazarus* in *Abrahams boſome:* much more ſhall the Elect know one another in heauen.

Mat.19.28. 6 *Chriſt* ſaith, that the twelue *Apoſtles* ſhall ſit vpon twelue *thrones*, to *iudge* (at that day) *the* 12. *Tribes*: therefore they ſhall be knowne, and conſequently the reſt of the Saints.

1 Cor.6.2.3. 7 *Paul* ſaith, that at that day

1 Chr.13.12. *we ſhall know as wee are knowne of God:* and *Auguſtine* (out of this place) comforteth a Widow, aſſuring her, that as

Auguſt. ad Italicam viduam. Epi.6.

in

in this life, ſhe ſaw her husband with *externall* eyes; ſo in the life to come, ſhee ſhould know *his heart, and what were all his thoughts & imaginations.* Then husbands and wiues, looke to your actions and thoughts: *For all ſhall bee made manifeſt one day.* See 1. *Cor.* 4. 5,

8 The faithfull in the old teſtament, are ſaid to be gathered to their *Fathers:* therefore the knowledge of our friends remaines. Gen. 25. 35. 2. King. 22.

9 *Loue neuer falleth away:* therefore knowledge, the *ground* thereof, remaines in another life. 1 Cor. 13. 8.

10 Becauſe the laſt day ſhal bee *a declaration of the iuſt iudgement of God:* when he ſhal reward *euery man according to his workes:* and if euery mans *worke* bee brought to light, much more the *worker.* And if wicked men ſhal account for euery *idle word,* much more ſhall the Rom. 2. 5. Apoc. 22. 12. Eccleſ. 12. 14 Rom. 2. 16. Mat 12. 36.

the idle *speakers* themselues be knowne. And if the *persons* bee not knowne, in vaine are the *workes* made manifest. Therefore (saith the Apostle) *Euery man shall appeare, to account for the worke that hee hath done in his body, &c.* See *Wisedome*, Chapter 5. 1. Though the respect of diuersities of degrees, and callings in *Magistracy*, *Ministery*, and *Oeconomy* shall cease; yea Christ shall then cease to rule, as he is *Mediator*, and rule all in all, as hee is *God* equall with the Father, and the holy Ghost.

2.Cor.5.10.

1.Cor.15.24 28.

The greatest *knowledge* that men can attaine vnto in *this life*, comes as farre short of the *knowledge* which we shall haue in *heauen*: as the knowledge of a *childe*, that cannot yet speake plaine, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge*, let them long to be

1.Cor.13.11

bee ſtudents of this *Vniuerſity*. For all the *light* by which wee know any thing in this world, is nothing but the very *ſhadow of God*. But when we ſhal know God in heauen, we ſhal in him, know the *manner* of the worke of the *creation*, the *myſteries* of the worke of our *Redemption*: yea, ſo much knowledge as a *Creature* can poſſibly conceiue and comprehend of the *Creator*, and his workes. But whileſt wee are in *this* life, wee may ſay with *Iob*: *How little a portion heare wee of him?* And aſſure our ſelues with *Syracides*, that *There are hid yet greater things then theſe be, and that we haue ſeene but a few of Gods workes.*

Lumen eſt vmbra Dei, & Deus eſt lumen luminis. Plato Poli. 6.

Iob.26.14.

Eccl.42.32.

2 They ſhall loue God with a *perfect* and *abſolute loue*, as poſſibly a *creature* can doe. The manner of louing God, is to loue him *for himſelfe*: the *meaſure*, is to loue him *without meaſure*.

1 Cor.13.12.

measure. For in this life (*knowing God but in part*) wee *loue* him but in *part*: but when the Elect in heauen shal *fully* know God, then they will *perfectly* loue God. And (for the infinite causes of loue, which they shall know to bee in him) they shall bee infinitely rauish't with the loue of him.

3 They shall bee *filled* with all manner of *diuine pleasures.* Psal.16.11. *At thy right hand* (saith *Dauid*) *there are pleasures for euermore:* Psal.36.8. *Yea, they shall drinke* (saith hee) *out of the riuer of pleasures.* For assoone as the soule is admitted into the *actuall fruition* of the *beatificall* essence of God: she hath all the goodnes, beauty, glory, & perfection of all creatures (in al the world) *vnited together*, and at *once* presented vnto her in the sight of God. If any bee in *loue*, there they shall enioy ỳ which is *more amiable:* if any delight in

in *faireneſſe*, the faireſt beauty is but *a duſtie ſhadow* to that: he that delights in pleaſures, ſhall there finde infinite *varieties*, without either interruption of *griefe*, or diſtraction of *paine*: Hee that loueth *honour*, ſhall there enioy it, without the diſgrace of *cankred enuie*: he that loueth *treaſure*, ſhall there poſſeſſe it, and neuer be *beguiled* of it. There they ſhall haue *knowledge* voide of all *ignorance*: *health*, that no *ſickneſſe* ſhal impaire: & *life*, that no death can *determine*. In a word, look how far this *wide world*, ſurpaſſeth for *light*, *pleaſures*, and *comfort*, the darke and narrow *wombe*, wherein thou waſt conceiued a *childe*: ſo much doth the *world to come* exceed in *ioyes*, *ſolace*, and *conſolation*, this *preſent* world. How *happy* then ſhal we bee, when this life is *changed*, and we thither *tranſlated*?

4 They ſhall bee repleniſhed

shed with an *vnspeakeable* ioy.
Psal.16.11. *In thy presence* (saith *Dauid*) *is the fulnesse of ioy*. And this ioy shall arise, *chiefly* from the *vision of God*: and *partly* from the sight of all the holy *Angels*, & blessed *soules* of iust and perfect men, who are in blisse and glory with him.

But especially from the blissfull sight of *Iesus*, the *Mediator* of the *New Testament*, our *Emmanuel*, God made man. His
Heb.12.24. sight will be the chiefe cause of
1.Reg.1.40. our blisse, and ioy. If the *Israelites* in *Ierusalem*, *so shouted for ioy*, *that the earth rang againe*, *to see* Salomon *crowned*; how shall the Elect reioyce in
Luk.1.44. heauen, to see *Christ*, the *true Salomon* adorned with glory?
Ioh.17.23. If *Iohn Baptist* at his presence *did leape in his mothers wombe for ioy*; how shall wee exult for ioy, when he will be, not onely *with* vs, but *in* vs in heauen? If the *Wisemen* reioyced so greatly

ly to find him, a *Babe, lying in a manger*; how great ſhall the ioy of the *Elect* be, to ſee him ſit (as a King) in his *celeſtiall throne*; If *Simeõ* was ſo glad to ſee him an *Infant*, in the *Temple*, preſented by the hands of the *Prieſt*; how great ſhall our ioy be to ſee him a *King*, ruling all things at the *right hand* of his *Father*? If *Ioſeph* & *Mary* were ſo ioyfull to finde him in the *middeſt* of the *Doctors*, in the *temple*; how glad ſhal our ſouls be, to ſee him ſitting as *Lord* among *Angels* in heauen? This is that ioy of our Maſter, which (as the Apoſtle ſaith) *the eye hath not ſeene, the eare hath not heard, nor the hart of mã cã conceiue*: which becauſe it cannot enter into *vs*, wee ſhall enter *it*.

Mat. 2. 10.

Luk. 2. 28.

Luk. 2. 46. *Facilius dicere poſſimus quid ibi non ſit, quàm quid ibi ſit.* Aug. de ſym. lib. 3. 1 Cor 2. 9. Mat. 25. 21.

5 Laſtly, they ſhall enioy this bliſſefull & glorious eſtate *for euermore*. Therefore it is tearmed *euerlaſting* life: and Chriſt ſaith, *that our ioy ſhall*

Ioh. 16. 22.

no

no man take from vs. All other ioyes (be they neuer so great) haue an end. *Assuerus* Feast lasted an hundred and eightie dayes; but hee, and it, and all his ioyes are gone. For mortall man to be *assumed* to heauenly glory, to bee *associated* to Angels, to bee *satiated* with all delights and ioyes, (but for a time) were much; but to enioy them *for euer*, without intermission of end, who can *heare* it, and not *admire* it! who can *muse* of it, and not be *amazed* at it! All the Saints of Christ (as soone as they felt once but a true taste of these eternal ioyes) counted all the *riches* and *pleasures* of this life to be but [a] *losse* and *dung*, in respect of that. And therefore (with vncessant prayers, fasting, almes-deedes, teares, faith, and good life) they laboured to ascertaine themselues of this eternall life: and (for the loue thereof) they wil-

Heſt. 1. 4.

[a] Phil. 3. 8.

[b] willingly either ſold, or parted with al their earthly goods and poſſeſſions.

[b] Act. 2. 45.

Chriſt calleth all *Chriſtians*, *Merchants*, *Luke* 19. and eternal life, a precious *pearle*, which a wiſe Merchant will purchaſe, though it coſt him *all that hee hath*, *Mat.* 13.

Alexander hearing the report of the great riches of the Eaſterne countrey, diuided forthwith among his Captains and Souldiers, all his Kingdom of *Macedonia*: *Hephœſtion* asking him what hee meant in ſo doing; *Alexander* anſwered, that hee preferred the riches of *India*, (wherof he hoped ſhortly to be Maſter) before all that his Father *Philip* left him in *Macedonia*. And ſhould not Chriſtians then prefer the eternall riches of Heauen, ſo greatly renouned, (which they ſhall enioy ere long) before the corruptible traſh of the earth, which

Plutar. *Apotheg. Regum.*

which lasts but for a season?

Abraham and *Sarah* left their *owne* Country and possessions, to [c] *looke for a City, whose builder and maker is God:* and therefore bought no land, but onely a place of buriall. *Danid* preferreth[d] *one day* in this place, before a thousand else-where: yea, *to be a Doore-keeper in the house of God, rather then to dwell in the richest tabernacles of wickednesse. Elias* earnestly [e] besought the Lord to receiue his soule into his Kingdome; and went willingly (though in [f] *a fiery Chariot*) thither. *Paul* (hauing once seene Heauen) continually [g] *desired to be dissolued, that hee might bee with Christ. Peter* (hauing espied but a glimpse of that eternall glory in the Mount) wished, that hee might dwell there all the daies of his life; saying, [h] *Master, it is good for vs to bee heere.* How much better doth *Peter* now

[c] Heb. 11. 10 15. 16.

[d] Psal. 84. 10

[e] 1 Reg. 19. 4

[f] 2 Reg. 2. 15

[g] Phil. 1. 23.

[h] Mat. 17. 4.

now thinke it to bee in *heauen* it ſelfe? *Chriſt* (a little before his death) prayeth his Father *to receiue him into that excellent glory.* And the Apoſtle witneſſeth, that (*for the ioy which was ſet before him*) *hee endured the Croſſe, and deſpiſed the ſhame.* If a man did but once ſee thoſe *ioyes* (if it were poſſible) hee would endure an hundred *deaths* to *enioy* that happineſſe but *one* day.

i Ioh. 17. 5.

k Heb. 12. 2.

Saint *Auguſtine* ſaith, that he would be content, *to indure the torments of Hell, to gaine this ioy, rather then to loſe it. Ignatius*, (*Pauls* Sholler) beeing threatned (as he was going to ſuffer) with the cruelty of torments, anſwered, with great courage of Faith: *Fire, Gallowes, Beaſts, breaking of my bones, quartering of my mẽbers, cruſhing of my body, all the torments of the Diuell together, let them come vpon me, ſo I may enioy*

Serm. 31. de Sanctis.

Hier. *in Catalogo.* Iren. *lib. 5. cont.* Valent.

ioy my Lord Ieſus, and his Kingdome. The like conſtancy ſhewed *Polycarpe*, who could not by any terrours of any kinde of death, be moued to *deny Chriſt* in the *leaſt* meaſure. With the like reſolution, anſwered *Baſil* his perſecutors, when they would terrifie him with death; *I will neuer* (ſaid he) *feare death, which can doe no more then reſtore me to him that made me.* If *Ruth* left her owne Countrey, and followed *Naomi* her mother in law, to goe and dwell with her in the land of *Canaan*, (which was but a type of Heauen) only vpon the fame which ſhe heard of the *God of Iſraell*, though ſhee had no promiſe of any portion therin) how ſhouldeſt thou follow thy *holy Mother* the *Church*, to goe vnto *Chriſt*, into the heauenly Canaan; wherein God hath giuen thee an *eternall inheritãce, aſſured* by an holy Couenant, made in

Euſeb. *lib.* 4. *cap.* 16.

Nazian. *de vita Baſil.*

Ruth. 1. 16.

in the word of God; *ſigned* with the blood of his Son; and *ſealed* with his Spirit, and Sacraméts? This ſhall be thine *eternall happineſſe* in the Kingdome of heauen, where thy *life* ſhall bee a communion with the bleſſed *Trinity*; thy *ioy* the preſence of the *Lambe*; thy *exerciſe* ſinging; thy ditty, *Alleluiah*; thy *conſorts*, Saints and Angels: where youth flouriſheth, that neuer waxeth *old*; *Beauty* laſteth, that neuer *fadeth*; *loue* aboundeth, that neuer *cooleth*; *health* continueth, that neuer *ſlaketh*; and *life* remaineth, that neuer *endeth*.

Meditations directing a Chriſtian how to apply to himſelfe, without delay, the foreſaid knowledge of God & himſelf.

THou ſeeſt therefore, *O Man*, how *wretched* and *curſed* thy ſtate is, *by corrup-*

ruption of nature, without Christ: in so much, that whereas the Scriptures do liken wicked men vnto *Lions*, *Beares*, *Buls*, *Horses*, *Dogs*, and such like sauage Creatures in their liues: it is certaine, that the condition of an *vnregenerated* man, is in his death more vile then a *Dogge*, or the filthiest Creature in the world. For the *Beast* (being made but for mans *vse*) when hee *dieth*, endeth all his miseries with his *death*. But man endued with a *reasonable*, and an *immortall* Soule, made after *Gods Image*, to serue *God*: when he ends the miseries of this life, must *account* for all his misdeedes; and begin to endure those miseries that *neuer* shall know *end*. No creature but *man*, is liable to yeeld at his death an *account* for his life. The bruit creatures, not hauing reason, shall not be required to make any *account* for

for their *deeds:* and good *Angels*, though they haue *reaſon*; yet ſhall they yeeld *no account*, becauſe they haue *no ſin*. And as for euill *Angels*; they are without *all hope*, already *condemned:* ſo that they neede not make any *further* accounts. *Man* onely in his *death*, muſt bee Gods *accountant* for his *life*.

On the other ſide, thou ſeeſt (*O Man*) how *happy* and *bleſſed* thy eſtate is, being truly *reconciled* vnto God in *Chriſt*; in that, through the reſtauration of *Gods Image*, and thy reſtitution into thy *ſoueraignty* ouer other *creatures*, thou art in this life *little inferior* to the *Angels*; and ſhalt be in the life to come, equall to the *Angels*. Yea, (in reſpect of thy Nature, exalted, by a *perſonall vnion*, to the *Son* of *God*, and by him to the *glory* of the *Trinity*) *ſuperiour* of the Angels: a *Fellow-brother* with

Angels, in Spirituall *grace*, and euerlasting *glory*.

Thou hast seene how glorious and perfect God is, & how that all thy chiefe *blisse* and *happinesse* consisteth in hauing an eternall *communion* with his Maiesty.

Now therefore (O impenitent Sinner) in the bowels of *Christ Iesus* I entreat thee; nay, I *coniure* thee, as thou tendereſt thy owne saluation; seriously to consider with me, how false, how vaine, how vile are those things, which still retaine, and chaine thee in this wretched, and cursed estate, wherein thou liuest; and doe hinder thee from the fauor of God, and the *hope* of eternall life and happinesse.

Medi-

Meditations on the hinderances, which keep backe a ſinner from the Practice of Piety.

THoſe *Hinderances* are chiefly ſeuen.

I. *An ignorant miſtaking of the true meaning of certaine places of the Holy Scripture, and ſome other chiefe grounds of Chriſtian Religion.*

The *Scriptures* miſtaken, are theſe:

1. *Ezech.* 33. 14. 16. *At what time ſoeuer a ſinner repenteth him of his ſinne, I will blot out all, &c.* Hence the *carnall* Chriſtian gathereth: *That hee may repent when hee will.* It is true; Whenſoeuer a ſinner doth repent, God will *forgiue*; but the text ſaith not, that a ſinner *may* repent *whenſoeuer* he will, but when God will giue him *grace.* Many (ſaith the Scripture) when they *would* haue *re-*

Hebr. 12.17. Luk. 13.24. 27.

pented, were *reiected*; and *could not repent, though they sought it carefully with teares*. What cõfort yeelds *this Text* to thee, who hast not *repented*, nor knowest whether thou shalt haue *grace* to repent hereafter?

2 *Mat.* 11. 26. *Come vnto me, all you that labour and are heauy laden, and I will giue you rest*. Hence the leaudest man collects, that *he may come vnto Christ when he list*. But he must know; That no man euer coms

2 Pet. 2. 20. 22.

to Christ but he, who (as Peter saith) *Hauing knowne the way of righteousnesse, hath escaped the pollutions of the world, through the knowledge of our Lord and Saniour Iesus Christ*. To come

Isa. 1. 18. Ioh. 6. 35. Ioh. 6. 44.

vnto Christ, is to *repent* and *beleeue*. And this no man can do, except his heauenly Father *draweth* him by his *grace*.

3. *Rom.* 8. 1. *There is no condemnation to them which are in Christ Iesus*. True; But they

are

are ſuch, *who walke not after the fleſh* (as thou doeſt) *but after the ſpirit*, which *thou* diddeſt neuer yet reſolue to doe.

4 1. *Tim.* 1. 15. *Chriſt Ieſus came into the world to ſaue ſinners, &c.* True: But ſuch ſinners, who like *Paul* are conuerted from their *wicked life*: not like *thee*, who ſtil continueſt in thy *leaudneſſe*. For that *grace of God which bringeth ſaluation vnto all men, teacheth vs, that denying vngodlineſſe and worldly luſts, wee ſhould liue ſoberly, righteouſly, and godly in this preſent World,* Tit. 2. 11. 12.

5 *Prou.* 23. 26. *A iuſt man falleth ſeuen times in a day, and riſeth, &c.* [*In a day*] is not in the *Text*: Which meanes not falling into *ſin*, but falling into *trouble*, which his malicious *Enemy* plots againſt the iuſt: and from which God deliuers him. And though it meant falling in, and riſing out of ſin; what is Pſal. 34. 14.

this to thee; whose *fals* all men may see *euery* day: but neither *God*, nor *man*, cā at any time see thy *rising again*, by repentance?

6 *Isa.64.6. All our righteousnes are as filthy rags.* Hence the *carnall* Christian gathers: That seeing the *best workes* of the *best Saints* are no better; then his are good enough: and therefore hee needes not much grieue, that his deuotions are so *imperfect*. But *Isay* meanes not in this place, the righteous *workes* of the *Regenerate*; as feruent *prayers* in the name of *God*: charitable *almes* from the bowels of *mercy*: suffering in the *Gospels* defence, the spoyle of *goods*, and spilling of *blood*; and such works, which *Paul* cals the *fruit of the spirit*. But the Prophet making an humble confession in the *name* of the *Iewish Church*, when shee had fallen from God to *Idolatry*, acknowledgeth, that whilest

Gal.5.22.

whileſt they were by their filthy ſinnes *ſeparated* from God, as *Lepers* are by their infected ſores, and polluted clothes, from men: their *chiefe righteouſneſſe* could not bee but *abominable* in his ſight. And though our beſt *workes*, compared with *Chriſts righteouſneſſe*, are no better then *vnclean ragges*; yet in *Gods* acceptation, for *Chriſts* ſake, they are called [a] *white raiment*; yea, [b] *pure fine linnen and ſhining*, farre vnlike thy [c] *Leopards* ſpots, and [d] *filthy* garments.

[a] Apoc.3.8.
[b] Apoc.19.8
[c] Ier.13.23.
[d] Zach.3.4.

7 *Iam.*3.2. *In many things we ſinne all.* True, but *Gods* children ſinne not *in all things*, as thou doeſt; without eyther *bridling* their luſts, or *mortifying* their corruptions. And though the *reliques* of ſinne remaine in the deareſt children of God, that they had need daily to cry, *Our Father which art in Heauen, forgiue vs our treſpaſſes.*

passes. Yet in the [c] *New Testament*, none are properly called *Sinners*, but the *vnregenerate*. But the *Regenerate*, in respect of their zealous *endeauour* to serue God in vnfained holines, are euery where called *Saints*. In so much that Saint *Iohn* saith, that *whosoeuer is borne of God, sinneth not*; that is, liueth not in *wilfull filthinesse*, suffering sinne to *raigne* in him, as thou doest. Deceiue not thy selfe with the *name* of a *Christian*: whosoeuer liueth in any *customary grosse sin*, he liueth not in the state of *Grace*. *Let therefore*, (saith *Paul*) *euery one that nameth the name of Christ, depart from iniquity*. The *Regenerate* sin, but vpon *frailty*; they *repent*, and God doth *pardon*; therfore they *sinne not to death*. The *Reprobate* sin *malitiously*, *sinfully*, and *delight* therein: so that by their good will, sin shal leaue them, before they will leaue

[c] Gal. 1.15. Rom. 5.8. Ioh. 9.31.

1 Ioh. 3.9. 1 Ioh. 5.18.

2 Tim. 2.19.

1 Ioh. 5.16.

leaue it. They will not *repent*, and God will not *pardon*. Therfore their ſins are *mortall*, (ſaith S. *Iohn*): or rather *immortall*, as ſaith S. *Paul*, *Rom.* 2.5. It is no excuſe therefore to ſay, wee are all *ſinners*. True Chriſtians (thou ſeeſt) are all *Saints*. Ibid.

8 *Luk.* 23.43. The *theefe cõuerted* at the laſt gaſpe, was receiued to *Paradiſe*. What then? If I may haue but time to ſay, when I am dying, *Lord haue mercy vpon me*: I ſhall likewiſe bee ſaued. But what if thou ſhalt not? And yet *many in that day ſhall ſay*, *Lord*, *Lord*, and *the Lord will not know thẽ*. Mat. 7. 22. 23

The theefe was *ſaued*, for hee repented; but his fellow had no *grace* to repent, and was *damned*. Beware therefore, leſt truſting to *late* Repentance at thy *laſt end* on earth, thou bee not driuen to repent *too late*, without end in Hell.

2 1. *Ioh.* 1. *The blood of Ieſus*

ſus Chriſt cleanſeth vs from all ſin. And 1. *Ioh.* 2. 1. *If any man ſin, we haue an Aduocate with the Father, Ieſus Chriſt the righteous, &c.* Oh comfortable! But heare what S. *Iohn* ſaith in the ſame place: *My little children, theſe things write I vnto you, that ye ſin not.* If therefore thou *leaueſt* thy ſin, theſe comforts are thine; elſe they belong not to thee.

10 *Rom.* 5. 20. *Where ſinne abounded, Grace did abound much more.* Oh ſweet! But heare what *Paul* addeth: *What ſhall we ſay then? ſhall we continue in ſinne, that grace may abound? God forbid. How ſhall we that are dead to ſin, liue any longer therein? Rom.* 6. 1. 2. This place teacheth vs not to *preſume*: but that we ſhould not *deſpaire.* None therefore of theſe promiſes, promiſeth any grace to any: but to the penitent heart.

The

The grounds of Religion miſtaken, are:

1. From the Doctrine of *Iuſtification* by faith *onely*: a carnall Chriſtian gathereth; *That good workes are not neceſſary.* He commends others, that doe good works; but he perſwades himſelfe, that hee ſhall be ſaued by his *faith*, without doing any ſuch matters. But hee ſhould know, that though good works are not neceſſary to *Iuſtification*: yet they are neceſſary to *ſaluation*: for, *we are Gods workmanſhip, created in Chriſt Ieſus vnto good workes; which GOD hath predeſtinated that we ſhold walke in them.* Whoſoeuer therfore in yeeres of *diſcretion*, bringeth not forth good works after he is *called*, hee cannot be ſaued: neither was he euer predeſtinated to life eternal. Therfore the Scripture ſaith, that *Chriſt wil reward euery man according to his works. Chriſt* reſpects

Epheſ. 2. 10.

Fulk. Rhem. Teſt. Annot. in Eph. 2. 12.

Rom. 2. 6. 2 Cor. 9. 6. Apoc. 22. 12

Apoc. 2. & 3. ſpects in the *Angels* of the 7. Churches nothing but their *works*. And at ŷ laſt day he will giue the heauenly *inheritance* onely to them, who haue done
[a] Mat. 25. *good works*: [a] in feeding ŷ *hungry*, clothing the *naked*, &c. At
[b] 2 Tim. 4.8. that day, [b] *Righteouſneſſe* ſhall weare the *Crowne*. No righteouſnes, no Crowne. No good works (according to a mans talent) no reward from God: vnleſſe it be
[c] Rom. 2.8. [c] *vengeance*. To be rich in good workes, is the *ſureſt*
[d] 1 Tim. 6.19 foundation of our *aſſurance* [d] to obtaine *eternall life*. For good workes are the true *fruits* of a true *faith*; which apprehendeth *Chriſt*, and his *obedience*, vnto Saluation. And no other faith
[e] Gal 5.6. [e] *auaileth in Chriſt, but that which worketh by loue:* And but in the *act* of *Inſtification*, that Faith which *onely inſtifieth*, is
[a] *Fides ſola non eſt ſola. Fides ſola iuſtificat, vt oculus ſolus videt.* * neuer *onely*, but *euer* accompanied with *good workes*: as the *Tree* with his *fruits*, the *Sunne* with

with his *light*, the *Fire* with his *heat*, and *Water* with his *moiſture*. And ỳ *faith* which doth not iuſtifie *her ſelfe* by good workes before *men*, is but [f] *a dead faith*, which will neuer iuſtifie a mans ſoule before *God*. But a iuſtifying faith [g] *purifieth the heart*, and [h] *ſanctifieth* the whole man throughout.

f Iam.2.26.

g Act.15.9.
h Act.16.18.
1 Thes.5.23.

II. From the doctrine of Gods *eternall* [a] *Predeſtination*, and vnchangeable *decree*, hee gathereth: that *if he be predeſtinated to be ſaued, hee cannot but be ſaued: if to bee damned, no meanes can do any good*. Therefore all workes of *Piety* are but in vaine. But hee ſhould learne, that *God hath predeſtinated to the meanes, as well as to the end*. Whom therfore God hath predeſtinated to be *ſaued*, which is the [b] end: hee hath likewiſe predeſtinated to be firſt *called, iuſtified, and made conformable to the Image of his Sonne*, which

a Mat.25.34. Ephes.1.4. Eccleſ.3.14.

b 1 Pet.1.16.

is

is the [c] *meanes*. And they (saith [d] *Peter*) *who are elect vnto salvation, are also elect vnto the sanctification of the Spirit*. If therfore vpon thy calling, thou conformest thy selfe to the *Word* & *Example* of *Christ* thy Master; and obeyest the good motions of the *Holy Spirit*, in leauing sin, and liuing a godly life: then assure thy selfe, that thou art one of those, who are *infallibly* predestinated to euerlasting saluation. If otherwise, blame not *Gods Predestination*, but thine *owne sinne* and rebellion. Doe thou but returne vnto God, and God will graciously receiue thee, as the Father did the prodigall Sonne; and by thy conuersion, it shall appeare, both to [e] Angels, and [f] men; that thou diddest belong to his *Election*. If thou wilt not; why should God saue thee?

III. When a carnall Christian

[c] Rom. 8. 29. 30. Ioh. 15. 16.
[d] 1. Pet. 1. 2.

Noli te in deo primum quærere, sed in Christo, in quo si te per fidem inueneris, certus esto, te esse electum.

[e] Luk. 15. 10.
[f] Vers. 24.

ſtian heares, *that man hath not free-will vnto good*, hee looſeth the *reines* to his owne corrupt will: as though it lay not in him to bridle, or to ſubdue it. *Implicitely* making God the Author of ſin, in *ſuffering* man to runne into this *neceſſity*. But hee ſhould know, that God gaue *Adam free-will*, to ſtand in his *integrity if he would: but *man* abuſing his free-will, loſt both *himſelfe* and *it*. Since the Fall, *Man*, in his *ſtate* of *corruption*, hath free-will to *euill*, but not to *good*: for, in this ſtate, [b] *we are not* (ſaith the Apoſtle) *ſufficient to thinke a good thought*. And God is not bound to reſtore vs, what wee loſt ſo wretchedly, and make no more care to recouer againe. But, as ſoone as a man is regenerated, the *Grace of God freeth his will vnto good*, ſo that hee doth all the good things hee doth, with a Free-will: for ſo the Apoſtle

* *Magnas homo liberi arbitrij vires, cum conderetur, accepit: ſed eas peccando amiſit.* Aug. *de ſpirit. & lit. cap.* 3. Eccleſ. 7. 29. Eccleſ. 15. 14 *Homo male vtens libero ſuo arbitrio, & ſe, & liberum ſuum arbitrium perdidit.* Aug. *Ench. ad* Laur. *cap.* 30.

[b] 2 Cor. 3. 5. *Per lapſum arbitrij libertas in naturalibus manca, in ſupernaturalibus amiſſa eſt, donec gratia reſtituatur.*

ſtle ſaith, that [c] *God of his owne good pleaſure, worketh both the will & the deed in vs, who* (as the Apoſtle expoundeth) [d] *cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, and finiſh our ſanctification in the feare of God.* And in this *ſtate, euery true Chriſtian* hath free-will, and as hee encreaſeth in *grace*, ſo doth his will in *freedome*: for [e] *when the Son ſhall make vs free, then ſhall wee bee free indeed*: and, [f] *where the ſpirit of the Lord is, there is liberty*: for the Holy Spirit drawes their minds, not by *coaction*, but by the *Cords of Loue*, *Cant.* 1.4. by *illuminating* their minds to *know* the trueth; by *changing* their hearts to *loue* the knowne truth; and by *enabling* euery one of them, according to the meaſure of *grace* which he hath receiued, to doe the good which he *loueth*. But thou wilt not vſe the *freedome* of thy will, *ſo farre* as God hath freed

[c] Phil. 2. 12. 13.

Actiagimur, The will is paſſiue in receiuing the firſt grace, afterward actiue in all goodneſſe.

[d] 2 Cor. 7. 1.

[e] Ioh 8. 36. *Liberum arbitrium, non niſi gratia Dei efficitur libzum*, Aug. ad Coloſſ. 17

[f] 2 Cor. 3 17 *Voluntas humana non libertate gratiæ conſequitur, ſed gratiæ libertatẽ*, Aug. de grat.

freed it: for thou doeſt many times *wilfully*, (againſt Gods Law, to the hazard of thy ſoule) that, which if the *Kings* Law forbad, vnder the penalty of *death*, or loſſe of thy *Worldly ſtate*, thou *wouldſt not do*. Make not therefore thy want of *free-will* vnto good, to bee ſo much the cauſe of thy ſin, as thy want of a louing heart to ſerue thy heauenly *Father*.

IIII. When the naturall man heares, *that no man ſince the fall is able to fulfill the Law of God, and to keepe all his Commandements*: Hee boldly preſumes to ſin as others doe: hee contents himſelfe with a few good thoughts: and if hee bee not altogether as bad as the *worſt*, he concludes that he is as truely regenerate as the beſt. And euery voluntary refuſall of doing *good*, or withſtanding *euill*, hee counts the *impoſſibilitie* of the *Law*. But he ſhould

leane

learne, that though since the *Fall*, no man but *Christ*, who was both *God and Man*, did, or can *perfectly* fulfill the *whole Law:* yet euery true Christian, *as soone* as he is *regenerated*, begins to keepe all Gods Commandements *in truth*, though he cannot in *absolute perfection*. Thus with *Dauid*, *they* [g] *apply their hearts to fulfill Gods Commaundements alwaies vnto the end*. And then the [h] *spirit of grace*, which was promised to be *more abundantly powred forth vnder the Gospell*, *helpeth* them in their *good endeauors*, and *assisteth* them, to doe what hee *commands* them to doe. And in so doing, God accepteth their [i] *good will & endeauour*, in stead of *perfect* fulfilling of the Law, supplying out of the *merits* of *Christ*, who fulfilled the Law *for vs*, whatsoeuer wanteth in *our obedience*. And in this respect S. *Iohn* saith, that [k] *Gods Com-*

g Ps. 119. 112

h Ioel. 2. 28. 29. Zach. 12. 10. *Quod iubet, iuuat.* Aug.

i 2 Cor. 8. 12.

k 1 Ioh. 5. 3.

Commandements are not burthenous. And S. *Paul* saith, [l] *I am able to do all things, through the helpe of him that ſtrengtheneth me.* And *Zachary* and *Elizabeth* are ſaid [m] *to walke in all the Cõmandements of the Lord, without reproofe.* Heereupon Chriſt [n] commends to his Diſciples, *the care of keeping his Commandements*, as the trueſt *teſtimony* of our loue vnto him. So farre therefore doth a man loue Chriſt, as hee makes conſcience to *walke* in his Cõmandements: & the more vnto Chriſt is our *loue*, the *leſſe* wil our *paines* ſeeme in keeping his *Law*. The *Lawes curſe* which vnder the *Olde Teſtament* was ſo terrible, is vnder the *New* by the death of *Chriſt*, aboliſhed to the *regenerate*. The *rigor* which made it ſo *vnpoſſible* to our *nature* before, is now to the *new-borne*, ſo *molliſied* by the *Spirit*, that it ſeemes *facile* and

[l] Phil. 4. 13.

[m] Luk. 1. 16.

[n] Ioh. 15. 10.

and *easie*. The *Apostles* indeed presſed on the *vnconuerted* Iewes and Gentiles, the *impoſſibility* of keeping the Law, by ability of *nature corrupted*. But when they haue to doe with *regenerated* Chriſtians, they require *to the Law* (which is the *rule of righteouſneſſe*) *true* [h] *obedience in Word and Deed: the* [i] *mortifying of their members: the* [k] *crucifying of the fleſh, with the affections and luſts thereof,* [l] *reſurrection to newneſſe of life:* [m] *walking in the ſpirit,* [n] *ouercomming of the World by faith,* ſo that though *no Man* can ſay as *Chriſt,* [o] *Which of you can rebuke mee of ſinne?* yet euery *regenerated* Chriſtian can ſay of himſelfe, which of you can rebuke mee of being an *Adulterer, Whore-monger, Swearer, Drunkard, Theefe, Vſurper, Oppreſſor, Proud, Malicious, Couetous, prophaner of the holy Sabbath, a lier, a neglecter of Gods pub-*

[h] Rom. 15. 18
[i] Col. 3. 5.
[k] Gal. 5. 24. Rom. 6. 12. 13
[l] Rom. 6. 4. 5. Rom 8. 11.
[m] Gal. 5. 25.
[n] 1. Ioh. 5. 4.
[o] Ioh. 8. 46.

publicke Seruice, and ſuch like groſſe ſinnes? elſe he is no true Chriſtian. When a man caſts off the *conſciẽce* of being ruled by *Gods Law*, then God [p] giues him ouer to bee *led* by his *owne luſts*, the *ſureſt* ſigne of a *reprobate* ſenſe. Thus the Law which ſince the Fal, no man by his *own naturall ability* can fulfill: is fulfilled *in truth* of euery regenerated Chriſtian, through the *Gracious* aſſiſtance of [q] *Chriſts Holy Spirit*. And this *Spirit*, *God* wil [r] giue to euery Chriſtian; that wil *pray* for it, & *encline* his *heart* to keepe his Lawes.

[p] Rom. 1. 24. 28.

[q] Ro. 8. 9. &c. Auguſtinus *optat vt* Pelagius *agnoſcat, poſſe legẽ præſtari per* gratiam Chriſti, & pacem *fore edicit.*

[r] Luk. 11. 13. Iam. 1. 5. *Deus magis delectatur affectu quam effectu.* Amb.

V. When the vnregenerated mã heares that God *delighteth more in the inward minde, then in the outward man*: Then hee faineth with himſelfe, that all *outward reuerence* and profeſſion is but either *ſuperſtitious*, or *ſuperfluous*. Hence it is that hee ſeldome kneeleth in the Church: that hee puts on

his hat at singing of *Psalmes:* and the publike *Prayers*, which the prophane Varlet would not offer to doe, in the presence of a Prince, or a Noble man. And so that he keepe his minde vnto God, hee thinkes he may *fashion* himself, in other things, to the *World*. Hee diuides his thoughts, and giues so much to God, and so much to his owne *lusts*: yea, hee will *diuide* with God the *Sabbath*, and will giue him almost the *one halfe*, and spend the other wholly in his owne *pleasures*. But know, O carnall man, that Almighty God will not bee serued by *halues*, because he hath created and redeemed the *whole Man*. And as God detests the seruice of the *outward* Man, without the *inward* heart, as *Hypocrisie:* so hee counts the inward seruice without all *externall* reuerence, to be meere *prophanesse*; hee requireth *both* in his worship-

ſhip. In prayer therefore bow thy *knees*, in witneſſe of thy *humiliation*: lift vp thine *eyes*, and thy *hands*, in teſtimony of thy *confidence*: hang downe thy *head*, and ſmite thy *breaſt*, in token of thy *contrition*; but eſpecially call vpon God, with a *ſincere heart*: ſerue him *holy*, ſerue him *wholly*, ſerue him only; for God, and the *Prince* of this world, are two contrary *maſters*; and therefore no man can poſſibly ſerue both. Mat. 6. 1.

VI. The vnregenerated Chriſtian holds the *hearing of the Goſpell preached, to bee but an indifferent matter*, which he may vſe, or not vſe at his pleaſure: but whoſoeuer thou art, that will be aſſured in thy hart, that thou art one of Chriſts *elect ſheepe*; thou muſt make a ſpeciall care and conſcience (if poſſibly thou canſt) to heare *Gods word preached*: For firſt, the preaching of the Goſpell is

the chiefe ordinarie meanes which God hath appointed to
* Act.13.48. conuert the ſoules of all that he hath * *predeſtinated to be ſaued:*
a Rom.1.16. therefore it is called a *the power of God vnto ſaluation, to euery one that beleeueth.* And where this Diuine Ordinance is not,
b Pro.29.18. b the *people periſh*; and whoſoeuer ſhall *refuſe* it, c *it ſhall bee*
c Mat.10.22. *more tolerable for the Land of Sodome and Gomorrah in the day of Iudgement, then for thoſe people.* Secondly, the preaching
d Iſa.11.12. of the Goſpell is the d *ſtandard or Enſigne of Chriſt*; to which all Souldiers and Elect people muſt *aſſemble* themſelues. Whē this *Enſigne* is diſplayed, as vpon the *Lords Day*, he is none of
e Iſa.2.2.3. Chriſts people, that e flocks not vnto it: neither ſhall any drop
f Zach.14.17 of the f *raine* of his *Grace* light on their ſoules. Thirdly, it is the *ordinarie meanes*, by which
g Rom.10.14 the Holy Ghoſt g begetteth *Faith* in our hearts without which

* which we cannot please God. If the *hearing of Christs voice* bee the chiefe marke of *Christs Elect* [h] *sheepe*, & of the [i] *Bridegroomes* friend, then must it bee a fearefull *marke* of a Reprobate [k] *Goat*, either to *neglect* or *contemne* to heare the preaching of the Gospell. Let no man thinke this position foolish, for [l] *by this foolishnesse of preaching, it pleaseth GOD to saue them which beleeue.* Their state is therefore fearefull who liue in peace, without caring for the preaching of the Gospell. Can men looke for Gods *mercy*, and despise his *meanes*? [m] *He* (saith *Christ* of the Preachers of his Gospell) *that despiseth you, despiseth me.* [n] *Hee that is of God, heareth Gods word: yee therfore heare them not, because yee are not of God.* Had not the [o] Israelites heard *Phineas* message, they had neuer *wept*. Had not the *Baptist preached*, the

* Heb. 11.6.

h Ioh.10.27.
i Ioh.3.29.

k Heb.2.3. Ioh.8.47.

l 1 Cor.1.11.

m Luk.10.16

n Ioh.8.47.

o Iudg.2.1. &c.

Iewes had neuer p *mourned*. Had not they who *crucified* Christ, heard *Peters* q *Sermon*, their hearts had neuer been *pricked*. Had not the *Nineuites* heard *Ionas* r *preaching*, they had neuer *repented*; and if thou wilt not s *heare and* t *repent*, thou shalt neuer be *saued*.

p Luk.7.32. 33.
q Act.2.35.
r Iohn.3.5.
s Prou.28.9.
t Luk.13.5.

VII. The opinion that the Sacraments are but *bare signes and seales of Gods promise and grace vnto vs*, doth not a little hinder *Piety*; whereas indeed, they are seales, as well of our *Seruice* & *obedience* vnto God: which *seruice*, if wee performe not vnto him, the Sacraments seale no *grace* vnto *vs*. But if we receiue them vpon the resolution, to be his *faithfull* and *penitent* Seruants; then the Sacraments doe not only *signifie* and *offer*, but also *seale* and *exhibite* indeede the inward spirituall *grace*, which they outwardly *promise* and *represent*. And to this

this end *Baptiſme* is called the [u] *waſhing of regeneration, and renewing of the holy Ghoſt*, and the *Lords Supper*, [x] *The communion of the body and bloud of Chriſt*. Were this truth beleeued, the Holy Sacrament of the *Lords Supper* would be *oftener*, and with *greater reuerence receiued*.

[u] Tit. 3. 5.

[x] 1 Co. 16. 16

VIII. The laſt, and not the leaſt *blocke*, wherat *Piety* ſtumbleth in the courſe of Religion, is by adorning *vices* with the names of *Vertues*; as to call drunken *carouſing*, drinking of *Healths*; ſpilling innocēt *blood, valor*; *Gluttony, Hoſpitality*; *Couetouſnes, Thriftines*; *Whoredome*, louing a *Miſtreſſe, Symony, Gratuity*; *Pride, Gracefulneſſe*; *Diſſembling, Complement*; children of *Belial, good-fellowes*; *Wrath, haſtineſſe*; *ribauldrie, mirth*: So on the other ſide, to call *Sobriety* in words and actions, *Hypocriſie*;

almes-deeds, vain-glory; deuotion, superstition; zeale in Religiō, *Puritanisme; Humility crouching*; scruple of *Conscience, precisenes, &c.* and whilest thus we call *euill, good*; and *good, euill*; *true Piety* is much hindred in her *progresse*. And thus much of the first hinderance of *Piety*, by mistaking the true sense of some *special places* of scripture, & *grounds* of Christiā Religiō.

The second hinderance of Piety.

2 *The euill example of great persons.* The *practice* of whose *prophane liues* they preferre for their imitation, before the *precepts* of Gods *holy Word*. So that when they see the *greatest men* in the *State*, and many chiefe *Gentlemen* in their *Countrey*, to make neither care nor conscience to heare *Sermons*, to receiue the *Communion*, nor to sanctifie the *Lords Sabbaths*, *&c.* But to be *Swearers, Adulterers,*

terers, Caroufers, Oppreſſours, &c. Then they thinke, that the vſing of theſe holy Ordinãces, are not matters of ſo great moment: for if they were; ſuch great and wiſe men would not ſet ſo little by them. Hereupon they thinke, that Religion is not a matter of neceſſity. And therefore where they ſhould (like Chriſtians) *row* againſt the ſtreame of impiety towards Heauen: they ſuffer themſelues to bee carried with the multitude, downe right to *Hell*, thinking it impoſſible, that God will ſuffer ſo many to bee damned. Whereas, if the God of this world had not blinded the eyes of their mindes: the holy Scriptures would teach them, that [a] *Not many wiſe men after the fleſh, not many mighty, not many noble are called, &c.* but that for the moſt part, the [b] *poore receiue the Goſpell*, and that [c] *few rich men ſhall bee ſaued.*

[a] 1 Cor. 1. 26.

[b] Ioh. 11. 5.

[c] Mat. 19. 23. 24.

And, *That howſoeuer many are called, yet the choſen are but few.* Neither did the *multitude* euer ſaue any from damnation. As God hath aduanced men in *greatneſſe* aboue others: ſo doth God expect that they in *Religion* and *Piety*, ſhould go before others: otherwiſe, *greatneſſe abuſed*, in the time of their *Stewardſhip*, ſhall turne to their *greater condemnation*, in the day of their *accounts*. At what time *ſinfull great* and mighty men, as well as the *pooreſt ſlaues and bondmen*; ſhall wiſh *that the rockes and mountaines ſhall fall vpon them, and hide them from the preſence of the Iudge, & from his iuſt deſerued wrath.* It will prooue but a miſerable ſolace, to haue a *great company of great men* partakers with thee, of thine eternall torments. The multitude of ſinners doth not extenuate, but aggrauate ſinne, as in *Sodome*. Better it is there-

d Mat. 22.

Apoc. 6. 15. 16. &c.

Potentes potenter cruciabuntur. Sap.

therefore with a few to bee ſaued in the *Arke*; then with the *whole World*, to bee *drowned* in the floud. Walke with the few *godly*, in the Scriptures *narrow path* to Heauen: but *croud* not with the *Godleſſe multitude*, in the *broad way* to hell. Let not the examples of irreligious great men hinder thy repentance: for their *greatneſſe* cannot at that day exempt themſelues from their owne moſt grieuous puniſhments. Mat.7.13. Exod.23.2.

The third hinderance of Piety.

3 *The long eſcaping of deſerued puniſhment* in this life. *Becauſe ſentence* (ſaith *Salomon*) *is not ſpeedily executed againſt an euill worker, therefore the hearts of the children of men are fully ſet in them to doe euill, not knowing that the bountifulneſſe of God leadeth them to repentance.* But when his patience is *abuſed*, & mans *ſins* are ripened: his Eccleſ.8.11. h Rom.2.4. 2 Pet.3.10.

i 1 Sam.3.12 Ezech.39.8.

his *Iuſtice* will at once both *begin and make an end* of the ſinner: and hee will recompence the *ſlowneſſe* of his delay, with the *grieuouſneſſe* of his puniſhment. Though they were ſuffered to run on the ſcore all the daies of their life: yet they ſhall be ſure to pay the *vtmoſt farthing*, at the day of their *death*. And whileſt they ſuppoſe thẽſelues to bee *free* from iudgement; they are *already* ſmitten with the heauieſt of Gods Iudgements, a heart that cannot repent. The *ſtone* in the reins or bladder, is a grieuous paine that killes many a mans body: but there is no diſeaſe to the *ſtone* in the *heart*, whereof b *Nabal* died, and killeth millions of *ſoules*. They refuſe the triall of *Chriſt* and his *Croſſe*: but they are *ſtoned* by hels executioner, to eternall death.

a Rom.2.5. ἀμετανόητον καρδίαν.

Cor impœnitentes.

b 1 Sam. 25. 37.

Becauſe many Nobles and Gentlemẽ are not ſmitten with

preſent

present Iudgements, for their outragious *Swearing*, *Adultery*, *Drunkennes*, *Oppression*, *Profanesse of the Sabbath*, and disgracefull neglect of *Gods Worship and Seruice*: they begin to doubt of diuine *prouidence* and *Iustice*. Both which two *eyes*, they would as willingly put out in God: as the *Philistims boared* out the *eyes* of *Sampson*. It is greatly therefore to be feared; least they will prouoke the *Lord* to crie out against them, as *Sampson* against the *Philistims*. Iudg. 16. 21. By neglecting the Law, and walking after their owne hearts, they put out, as much as in them lieth, the eyes of my *Prouidence* and *Iustice*. Leade mee therefore to these chiefe *Pillars*, whereupon the *Realme* standeth: that I may pull the *Realme*, vpon their heads, and be at *once* auenged of them for my two eyes! Let not *Gods patience* hinder thy repentance: Iudg. 16. 26. &c.

but

but becauſe hee is ſo *patient*, therefore doe thou the rather repent.

The fourth hinderance of Piety.

4 *The Preſumption of Gods mercy.* For when men are iuſtly conuinced of their ſins, forthwith they betake themſelues to this ſhield, *Chriſt is mercifull:* ſo that euery ſinner makes *Chriſt* the *Patron* of his *ſinne:* as though hee had come into the world, to bolſter ſinne; and not to deſtroy the *workes of the Deuil.* Hereupon the carnall Chriſtian preſumeth, that though hee continueth a while longer in his ſinne: God will not ſhorten his dayes. But what is this but to be an Implicite Atheiſt? Doubting that eyther GOD ſeeth not his ſinnes, or if hee doth, that hee is not iuſt; for if hee beleeueth that God is iuſt; how can hee thinke that God, who for

Ioh. 1. 3. 3.

for ſinne ſo ſeuerely puniſheth others, can loue him who ſtill loueth to continue in ſin? True it is; Chriſt is mercifull. But to whom? only to them that repent *and turne from iniquity in Iacob.* But *if any man bleſſe himſelfe in his heart, ſaying, I ſhall haue peace, although I walke according to the ſtubbornneſſe of mine owne heart, thus adding drunkennes to thirſt: the Lord will not be mercifull to him, &c.* O mad men! who dare bleſſe thẽſelues, when God pronounceth them accurſed. Look therfore how farre thou art from finding *repentance* in thy ſelfe; ſo farre art thou from any aſſurance of finding mercy in Chriſt. *Let therefore the wicked forſake his waies, and the vnrighteous his own imaginations, and returne vnto the Lord, and hee will haue mercy vpon him: and to our God, for hee is very ready to forgiue.*

Iſa. 59. 20. Deut. 29. 19.

Non delinquenti, ſed peccata relinquenti condonat Deus.

Iſa. 55. 7.

Deſpaire

Despaire is nothing so dangerous as *presumption*. For we read not in all the *Scriptures* of aboue *three* or *foure*, whom *roaring* Despaire ouerthrew: But *secure* Presumption hath sent *millions* to perdition without any noise. As therefore the Damsells of *Israell* sang in their dances, *Saul had kild his thousands, and Dauid his tenne thousands*: so may I say, that *despare* of Gods mercy hath damned *thousands*, but the presumption of Gods mercy hath damned *tenne thousands*: and sent them quicke to hell, where now they remaine in eternall torments without all helpe of ease, or hope of redemption. God spared the *Theefe*, but not his *fellow*. God spared *one*; that no man might *despaire*; God spared but *one*; that no man should *presume*. Ioyfull assurance to a sinner that repents: no comfort to him that remaines

1. Sam.

Metuendum est ne te occidat spes: & cui multum spe-res de misericordia, incidas in iudicium, Aug.

Luke 23.

Latronis exemplum, non est exemplum imitationis, sed consolationis.

remaines *impenitent*. God is infinite in mercy, But to them onely, who turne from their ſinnes to ſerue him in *holineſſe: without which no man ſhall ſee the Lord, Heb.* 12.14. To keepe thee therefore from the hinderance of *preſumption*: remember, that as *Chriſt* is a *Sauiour*, ſo *Moſes* is an *accuſer*. Liue therfore, as though there were no *goſpel*: die, as though there were no *Law*. Paſſe thy life, as though thou wert vnder the conduct of *Moſes*: depart this life, as if thou kneweſt none but *Chriſt*, and him crucified. *Preſume not*, if thou wilt not periſh: *Repent*, if thou wilt bee *ſaued*.

Io.5.45.

Qui dat pœnitenti veniam, non dabit peccanti pœnitentiam, Aug.

The fifth hinderance of Piety.

5 *Euill company*, commonly termed, *Good fellowes:* but indeede the Deuills chiefe inſtruments, to hinder a wretched ſinner from repentance and pietie. The *firſt* ſigne of Gods fauour

fauour to a ſinner, is, to giue him grace to *forſake* euill companions: ſuch who wilfullie continue in ſin, contemne the meanes of their calling, gibing at the ſincerity of profeſſion in others, and ſhaming Chriſtian Religion by their owne profane liues. Theſe ſit in the ſeate of the ſcorners. For aſſoone as GOD admits a ſinner to bee one of his people; he bids him, *Come out of Babylon*. Euery leud *company* is a *Babylon*. Out of which, let euery childe of God either keepe himſelfe: or if hee bee in; thinke that hee heares his *fathers voyce* ſounding in his eare, *Come out of Babylon, my Childe*. As ſoone as *Chriſt* looked in mercy vpon *Peter*, hee went out of the companie, that was in the high Prieſts hall, and *wept bitterly* for his offence. *Dauid* vowing vpon recouery a new life, ſaide: *Away from mee, all you workers of iniquity,*

Pſal. 1. 1.

Apoc. 18. 4.

Luk. 22. 62.

Pſal. 6. 8.

quity, &c. As if it were vnpoſſible to become a *new man*, till he had ſhaken off all old ill cõpanions. The trueſt proofe of a mans *Religion*, is the quality of his *companions*. *Prophane companions* are the chiefe enemies of Pietie, and quellers of holy motions. Many a time is *poore Chriſt* (offering to be new borne in thee) thruſt into the *Stable*: when theſe leaud companiõs, by their *drinking, playes*, and *ieſts*, take vp all the beſt roomes in the *Inne* of thy hart. Luke 2.

Oh, let not the company of earthly *ſinners* hinder thee frõ the ſociety of heauenly *Saints* and *Angels!*

The ſixth hinderance of Piety.

6 *A conceited feare, leſt the practice of Piety ſhould make a man* (eſpecially a young man) *to waxe too ſadde and penſiue*: whereas indeede, none can better *ioy*, nor haue more cauſe to *reioyce*, then the *pious* and religious

religious Christiã. For as soone as they are *iustified by faith, they haue peace with God*, thẽ which there can bee no *greater* ioy. Rom.5.2. Besides, they haue already the *Kingdome of grace* descended into their hearts: as an assurance that (in Gods good time) they shall ascend into his *kingdome of glory*. This *kingdome of grace* consists in three things: First, *Righteousnesse*; for hauing *Christs* righteousnesse to iustifie them before God: they endeuour to liue *righteously* before men. Rom.14.17. Secondly, *Peace*; for the peace of conscience *inseparably* followeth a righteous conuersation. Thirdly, *the ioy of the holy Ghost*; which ioy is onely felt in the *Peace* of a good Conscience: and is *so great*, that it [a] *passeth all vnderstãding*. [a] Phil.4.7. No *tongue* can expresse it, no *heart* can conceiue it, but onely hee that feeles it. This is that *fulnesse of ioy*, which

Christ

[b] *Christ* promised his Disciples, in the midst of their troubles, *a ioy that no man could take from them.* The feeling of this *ioy*, *Dauid* vpon his repentance begged so earnestly at the hãds of God: [c] *Restore mee to the ioy of thy salvation.* And if the Angels in heauen [d] *reioyce* so much at the *Conuersion of a sinner*; the ioy of a *sinner conuerted* must needs be exceeding great in his *owne heart.* It is [e] *worldly sorrow*, that snowes so timely vpon mens *heads*, and fils the *furrowes* of their hearts, with the *sorrowes* of death. The *godlie sorrow* of the godly (when God thinkes it meete to try them) causeth in them *Repentance not to bee repented of:* for it doth but further their saluation. And in all such tribulation, they shall bee sure to haue the *Holy Ghost* to be their [f] *Cõforter:* who will [g] make *our consolations to abound through Christ,*

[b] Ioh. 16. 24. vers. 22.

[c] Psal. 51. 12.

[d] Luk. 15. 7. 10.

[e] 2 Cor. 7. 10

[f] Iohn 14. 16. 17.

[g] 2 Cor. 1. 5.

Christ, as the sufferings of Christ shall abound in vs. But whileſt a man liueth in impiety, hee hath [h] *no peace*, ſaith *Iſay*. his [i] *laughter* is but *madneſſe* (ſaith *Salomon*) his *riches* are but [k] *clay*, ſaith *Abakkuk*: nay, the *Apoſtle* eſteemes them no better then [l] *dung*; (in compariſon of the pious mans treaſure) all his *ioyes* ſhall ende in *woes*, ſaith *Chriſt*. Let not therefore this falſe feare hinder thee from the practice of Piety. Better it is to goe ſickely, with *Lazarus*, to *Heauen*, then full of mirth and pleaſure, with *Dines*, to *Hell*. Better is it to mourne for a time with *men*, then to be tormented for euer with *Diuels*.

[h] Iſa. 57. 21.
[i] Eccleſ. 2.
[k] Abak. 2. 6.
[l] Phil. 3. 8.
Luke 6. 25.

The ſeauenth hinderance of Piety.

Fleres, ſi ſcires vnum tua tempora menſem; Rides, quum non ſit forſitan vna dies, Th. Morus.

7 And laſtly, *The hope of long life*: for, were it poſſible that a wicked liuer thought this *yeare* to be his *laſt yeare*: this *moneth*, his laſt moneth: this *weeke*, his laſt

laſt weeke: but that hee would change and amend his wicked life? No verily, hee would vſe the *beſt* meanes to repent, & to become a *new* man. But as the rich man in the Goſpell promiſed himſelfe *many yeeres to liue in eaſe, mirth, and fulneſſe*; when hee had not *one night* to liue longer: ſo, many wicked Epicures falſely promiſe themſelues the age of *many yeeres*, when the thread of their life is already almoſt drawne out to an end. So *Ieremie* aſcribes the cauſe of the Iewes ſins and calamities to this, that *ſhe remembred not her laſt end.* Luk.12.19. 20. Lam.1.9.

The longeſt ſpace betwixt a mans comming by the *wombe*, and going by the *graue*, is but *ſhort*: for *man that is borne of a woman, hath but a ſhort time to liue*: Hee hath but a *few daies*, and thoſe *full* of nothing but *troubles.* And, except the *practice of Piety*; how much better Iob.14.1.

ter is the ſtate of the childe that yeſterday was *baptized*, and to day is *buried*: then *Methuſalems*, who liued nine hundred ſixtie nine yeeres, and then died? Of the two, happier the *Babe*; becauſe hee had leſſe *ſin*, and fewer *ſorrowes*. And what now remaines of both, but a *bare remembrance*? What truſt ſhould a man repoſe in long life? ſeeing the whole life of man is nothing but a lingring death: ſo that as the Apoſtle proteſts, *a man dieth daily*.

Quotidie morimur: quotidie enim demitur pars vitæ, & tunc quoque cum creſcimus, vita decreſcit, Viues. 1. Cor. 15. 31.

Harke in thine eare, O ſecure fellow; thy *life* is but a *puffe of breath* in thy noſtrels, truſt not to it. Thy *Soule* dwels in a houſe of clay, that will fall ere it bee long; as may appeare by the *dimneſſe* of thy *eyes*, the *deafeneſſe* of thy *eares*, the *wrinckles* in thy *cheeks*, the *rottenneſſe* of thy *teeth*, the *weakenes* of thy *ſinews*, the *trembling* of thy *hands*, the *Kalender* in thy

Iſa. 2. 22.

thy *bones*, the *ſhortneſſe* of thy *ſleepe*, and euery *gray haire*, as ſo many Sũmoners, bids thee prepare for thy *long home*. Come, let vs in the meane while walke to thy Fathers *Coffin*: breake open the lidde; ſee heere, how that *Corruption is thy Father, and the Worme thy Mother and Siſter*: ſeeſt thou how theſe are? ſo muſt *thou* be ere long: foole! thou knoweſt not how ſoone. Thy *Houre-glaſſe* runneth apace, and in all places; *Death* in the meane while *waiteth* for thee. Iob. 17. 14.

The whole life of wan, ſaue what is ſpent in Gods ſeruice, is but a foolery: for a man liues *forty yeeres*, before hee knowes himſelfe to bee *a foole*; and by that time he *ſeeth* his *folly*, his *life* is *finiſhed*. *Homo eſt fatuus vſque ad 40. annum, deinde vbi agnouit ſe eſſe fatuum, vita co ſumpta eſt.* Luther.

Harke (*Husbandman*) before thou ſeeſt many more *crops* of *harueſt*, thy ſelfe ſhalt bee *ripe*: and *Death* will cut thee downe

with his *Sickle*. Harke (*Tradesman*) ere many *six moneths* goes ouer, thy *last moneth* will come on: after which thou shalt trace away, and *trade* no longer. Harke (most *graue Iudge*) within a *few Tearmes*, the *terme* of thy *life* approcheth: wherein thou shalt cease to *iudge others* and goe *thy selfe* to bee *iudged*. Hark (*O man of God*) that goest to the Pulpit; preach this Sermon, as if it were the *last* that thou shouldest make to thy people. Harke (*Noble-man*) lay aside the *high* conceit of thy *Honour*; *Death*, ere it be long, *will lay thy *honour* in the dust: and make thee as base as the earth, that thou treadest vnder thy feet. Harke, *thou that now readest this Booke*, assure thy selfe ere it be long, there will be but *two holes*, where now thy *two eyes* are placed: and others shall reade the truth of this lesson vpon thy *bare skull*, which now

* *Sceptra ligonibus æquat,*

now thou *readeſt* in this *little Booke*. How ſoone I know not; but this I am ſure of: that [a] *thy time is appointed*, *thy* [b] *moneths are determined*, *thy* [c] *daies are numbred*, & thy very [d] *laſt houre* is *limited*, beyond which thou ſhalt not paſſe. For then, the [e] *firſt borne of death*, mounted on his [f] *pale Horſe*, ſhall alight at thy doore: and notwithſtanding all thy *Wealth*, thy *Honour*, and the *teares* of thy *deareſt friends*, wil carry thee away *bound hand and foote*, as his *priſoner*, and keepe thy body vnder a *loade of earth*, vntill that day come, wherein thou muſt bee brought forth to [g] *receiue according to the things*, *which thou haſt done in that body*, *whether it be good or euill*. Oh, let not then the *falſe hope* of an *vncertaine* long life hinder thee, from becomming a *preſent Practiſer* of religious Pietie. God [h] offereth grace *to day*; but

a Iob. 14. 14.
b Iob. 14. 5.
c Pſal. 90. 12. Dan. 5. 26. *Stat ſua cuiq; dies*, Virg.
d Iohn. 11. 9. & Ioh. 13. 1.
e Iob. 17. 13.
f Apoc. 6. 8.
g 2. Cor. 5. 10
h Pſal. 95. Heb. 3. *Pœnitentiveniam ſpoſpondit, ſed viuẽdi in craſtinũ non ſpoſpondit* Chryſoſt.

who promiseth to *morrow*? There are now in Hell many *young men*, who had purposed to repent in their *olde age*: but Death cut them off in their *impenitency*, ere euer they could attaine to the time they set for their *repentance*. The *longer* a man runs in a *disease* the *harder* it is to be cured: for *custome* of sin, breeds *hardnesse* of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee *more*, when thou art *more aged*.

Nemo tam diuos habuit fauentes, crastinum vt possit sibi polliceri, Senec. Heb 3.13.

A *Wise Man* being to goe a farre and foule iourney, wil not lay the *heauiest burthen* vpon the weakest *Horse*. And with what conscience canst thou lay the great load of repentance, on thy *feeble* and *tired* olde age? whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger vnder it. Is it wisdome for him that is to saile a long and dangerous voyage,

voyage, to lie playing and ſleeping, whileſt the *wind* rueth, and the *Sea* is calme; the *Ship* ſound, the *Pilot* well, the *Mariners* ſtrong; and then ſet forth when the windes are *contrary*, the weather *tempeſtuous*, the Sea *raging*, the Ship *rotten*, the *Pilot ſicke*, and the Sailers *languiſhing*? Therfore, O *ſinfull Soule*, begin now thy conuerſion to GOD, whileſt *life*, *health*, *ſtrength*, and *youth* laſteth: before thoſe [a] *yeeres* draw nigh, when as thou ſhalt ſay, *I haue no pleaſure in them*. God euer required in his ſeruice, the [b] *firſt-borne*; and the [c] *firſt fruites*; and thoſe to bee offered vnto him without delay. So iuſt [d] *Abel* offered vnto God his *firſt-lings, and fatteſt Lambes*: and reaſon good; that the *beſt Lord* ſhould bee *firſt*, and *beſt* ſerued. All Gods ſeruants ſhould therefore [e] *remember to ſerue their Creator*

[a] Eccl. 12.1.

[b] Exod.13.2.
[c] Exo.22.26.

[d] Gen.4.4.

[e] Eccl.12.11

in the dates of their youth: and
f Gen.22.3. f *early* in the morning, like *Abraham*, to sacrifice vnto God
g Gen.43.3. the *young Isaac* of their age. g *Ye shall not see my face* (saith *Ioseph* to his brethren) *except you bring your younger brother with you.* And how shalt thou looke in the face of *Iesus*; if thou giuest thy *younger yeares* to the Diuell, & bringest him nothing but thy blind, lame, and decrepit
h Mal.1.8. *olde age? Offer it vnto thy Prince*, saith *Malachy*; If he wil not accept such an one to serue him: How shall the *Prince of Princes* admit such a one to be
i Dan.1.4. 2.Sam.5.8. his seruant? If the i *King of Babel* would haue *young men well fauoured, and such as had ability in them, to stand in his Palace*; shall the *King of Heauen* haue none to stand in his *Courts*, but the *blind* and *lame*, such as the *soule of Dauid hated?* Thinkest thou, when thou hast serued Satan with thy *prime-yeers*, to satisfie

ſatisfie God with thy *Dogge-daies?* Take heede leſt God turn thee ouer to thy *old maſter* againe: That as thou haſt al the daies of thy life, done *his worke:* ſo hee may in the end pay thee thy *wages.* Is that a fit time, to vndertake by the *ſerious* exerciſes of repentance (which is the *worke of works*) to turne thy *ſinfull ſoule*, to GOD; when thou art not able with all thy ſtrength to turne thy *wearie bones* on thy ſoft *bed?* If thou findeſt it ſo hard a matter *now*; thou ſhalt finde it farre harder *then.* For thy *ſin* will wax ſtronger, thy *ſtrength* wil grow weaker, thy *conſcience* will clogge thee, *paine* wil diſtract thee, the *feare of death* will amaze thee, and the *viſitation* of friends will ſo diſturbe thee: that if thou be not furniſhed afore-hand with ſtore of *faith*, *patience*, and *conſolation:* thou ſhalt not be able either to meditate thy *ſelf*, or to

heare the wordes of comfort from *others*: nor to pray *alone*, nor to ioyne with others who pray for thee. It may bee thou ſhalt bee taken with a *dumbe palſie*, or ſuch a *deadly ſenſeleſneſſe*, that thou ſhalt neither *remember God*, nor thinke vpon *thine owne* eſtate. And doeſt thou not well deſerue, that GOD ſhould forget to *ſaue* thee in thy *death*; who art ſo vnmindfull now to *ſerue* him in thy *life*? The *feare of death* wil driue many at that time, to crie, *Lord, Lord*: but *Chriſt* proteſteth, *ỳ hee will not then know them for his*. Yea many ſhall then, like *Eſau, with teares ſeeke to repent; and yet finde no place to repentance*. For man hath not *free-will* to repent when *he wil*, but when *God will* giue him grace. And if mercy ſhewed her ſelfe ſo inexorable, that ſhee would not open her gates to ſo *tender* ſuters as *Virgins*; to ſo earneſt

Mat. 7. 22.

Heb. 12. 17.

Mat. 25. 11. 1

earneſt ſuiters as *knockers*, becauſe they knocked *too late:* How thinkeſt thou, that ſhee wil euer ſuffer thee to enter her gates, beeing ſo impure a wretch, that neuer thinkeſt to leaue ſin, till ſinne firſt leaueth thee: & didſt neuer yet knocke with thine *owne fiſts* vpon the *breſts* of a penitent heart? And iuſtly doth her *Grace* deny to open the *gates of Heauen*, when thou knockeſt in thine *aduerſity:* who in thy *proſperity* wouldeſt not ſuffer *Chriſt*, whileſt he knocked, to enter in at the *doore* of thy heart. Truſt not eyther late repentance, or long life: *nor late repentance*; becauſe it is much to be feared, leſt that the Repẽtance, which the *feare of death* enforceth, *dies* with a man *dying*. And the Hypocrite, who deceiued *others* in his life, may deceiue *himſelfe* in his death. God accepteth none but *Free-will Offerings:* and the

Apoc. 3. 10.

Naſcentes morimur, finiſque ab origine pendet. Et pube ſcentes iuncta ſenecta premit, Mani.

repentance that pleaſeth him, muſt bee voluntary, and not of conſtraint. Not *long life*; for *old age* will fall vpon the necke of youth: and as nothing is more ſure then *death*, ſo nothing is more vncertaine then the time of *dying*. Yea, oft-times when ripeneſſe of ſinne is haſtned by outragiouſneſſe of *ſinning*: GOD ſodainly cutteth off ſuch *vicious liuers*, eyther with the *ſword*, *intemperatneſſe*, *luxurie*, *ſurfeit*, or ſome other *feareſull* manner of *ſickneſſe*. Maiſt thou not ſee, that it is the *euill Spirit* that perſwades thee to deferre thy Repentance till olde age; when *Experience* tells thee, that not *one* of a *thouſand* that takes thy courſe, doth euer attaine vnto it? Let *Gods Holy Spirit* mooue thee not to giue thy ſelfe any longer *to eate and drinke with the drunken*, *leſt thy Maſter ſend Death for thee in a day*, *when thou looke ſt not*

Nequities vitæ non ſinit eſſe ſenem.

Mat. 24. 49.

not for him, and in an houre, that thou art not aware of, and ſo ſodainly cut thee off: and appoint thee thy portion with the Hypocrites, where ſhall bee weeping and gnaſhing of teeth. But if thou loueſt [a] *long life*; *feare* God, and *long* for *life euerlaſting*. The longeſt life heere, when it is come to the period, will appeare to haue been, but as a [b] *tale that is told*, a [c] *vaniſhing vapour*, a *flitting* [d] *ſhadow*, a ſeeming [e] *dreame*, a glorious *flower*, growing and [f] *flouriſhing in the* [g] *morning, but in the eueneing cut downe and withered:* or like *a Weauers* [h] *ſhettle*, which by *winding* here & there ſwiftly *vnwindeth* it ſelfe to an end. It is but a [i] *moment*, ſaith Saint *Paul*. O then the *madneſſe* of man! that for a *moment* of [k] *ſinful pleaſure* wil hazard the loſſe of an [l] *Eternall waight of glory*!

[a] Deut.30.16 Prou.3.2. Pſal.34.11. &c.

[b] Pſal. 90.9.
[c] Iames.4.14
[d] Pſa.109.23
[e] Pſal.76.5. Pſal.90.5.
[f] 1.Pet.1.24.
[g] Pſal.90.6.

[h] Iſay.38.12

[i] 2.Cor.4.17.

[k] Heb.11.25

[l] 2 Cor.4.17.

Theſe are the *ſeauen* chiefe hinderers of *Piety*, which muſt be

Marke 16. 9. Luke 8. 2.

be caſt out like *Mary Magdalens* ſeuen *Deuils*, before euer thou canſt become a *true practizer* of *Piety*: or haue any ſound hope to enioy either *fauour* from Chriſt by *grace*, or *fellowſhip* with him in *glory*.

The Concluſion.

TO conclude all; for as much as thou ſeeſt, that *without Chriſt*, thou art but a *ſlaue of ſinne, Deaths vaſſal, and Wormes meate*, whoſe *thoughts* are vaine, whoſe *deeds* are vile, whoſe *pleaſures* haue ſcarce beginnings, whoſe *miſeries* neuer know ende: what Wiſe man would incurre theſe *helliſh torments*, though hee might by liuing in ſin, purchaſe to himſelfe for a time, the *Empire* of *Auguſtus*, the *riches* of *Cræſus*, the *pleaſures* of *Salomon*, the *policy* of *Achitophel*, the *voluptuous fare*, and *fine apparell* of *Diues*? for

for what ſhould it auaile a man (as our Sauiour ſaith) *to win the whole World for a time; and then to loſe his ſoule in Hell for euer?*

And ſeeing that likewiſe thou ſeeſt how *great* is thy *happineſſe* in *Chriſt*; and how *vaine are* the *hinderances*, that debarre thee from the ſame: *beware* (as the Apoſtle exhorteth) *of the deceitfulneſſe of ſinne.* For that ſinne, which ſeems now to be ſo *pleaſing* to thy *corrupt nature*, will one day prooue the *biteereſt* enemy to thy *diſtreſſed ſoule:* and in the meane while *harden* vnawares thine *impenitent heart.* Heb.3.13.

Sinne as a *Serpent* ſeemes beautifull to the *eye:* but take heede of the ſting behinde: whoſe *venemous* effects if thou kneweſt; thou wouldſt as carefully flye from *ſinne*, as from a *Serpent:* for,

1 *Sinne* did neuer any man *good*;

good; and the more ſinne a man hath committed: the more *odious* hee hath made himſelfe to God, the more *hatefull* to all good *men*.

2 *Sinne* brought vpon thee all the *euill croſſes, loſſes, diſgraces*, and *ſicknes*, that euer befell thee: *Fooles*, (ſaith *Dauid*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* Pſal.107.17. Lam.3.39. *Ieremy* in lamenting manner asketh the queſtion; *Wherefore is the liuing man ſorrowfull?* The *Holy Ghoſt* anſwereth him; *Man ſuffereth for his ſin.* Heereupon the Prophet takes vp that *dolefull out-cry* againſt *ſinne*, as the cauſe of all their miſeries, *Woe now vnto vs that euer we haue ſinned!* Lam.5.16.

3 If thou doſt not *ſpeedily* repent thee of thy *ſinnes*; they will bring vpon thee yet far *greater plagues, loſſes, croſſes, ſhame* and *Iudgements*, then euer hitherto befell thee. Read

Leuit.

*Leuit.*26.18.*&c. Dent.*28.15. *&c.*

4 And laſtly, if *thou* wilt not *caſt off* thy ſinne; God, when the *meaſure of thine iniquity is full*, will *caſt thee off* for thy ſin: for as he is *iuſt*; ſo he hath power *to kill and caſt into Hell all hardned and impenitent ſinners.* If therefore thou wilt auoid the *curſed effects* of ſinne in this life, and the *eternall wrath* due thereto in the world to come, and bee aſſured that thou art not *one of thoſe*, who are giuen ouer to a *reprobate ſenſe*; *Let then* (O Sinner) *my counſel be acceptable vnto thee: breake off thy ſins by righteouſnes, & thine iniquities by ſhewing mercy towards the poore: O let there, at length, be an healing of thine errour.* *Nathan* vſed but one Parable, & *Dauid* was conuerted, *Ionas* preached but *once* to *Niniuy*, and the whole city *repented.* Chriſt looked but *once on Peter*,

Gen. 15. 16.

Dan. 4. 24.

2 Sam. 12. 13

Iona. 3. 5. &c

Peter, and *he went out, and wept bitterly*. And now, that thou art *oft* and so louingly entreated, not by a *Prophet*, but by *Christ the Lord of Prophets*: yea that *God himselfe*, by his *Ambassadors* doth *pray thee to be reconciled vnto him*; leaue off thine adultery, with *Dauid*; repent of thy sinnes, like a true *Niniuite*; and whilest *Christ* looketh in mercy vpon thee; leaue thy *wicked companions*, and weepe bitterly for thine offences.

Luke.22.62.

2 Cor. 5.20.

Content not thy selfe with that *formal Religion*, which *vnregenerated* men haue framed to themselues, in stead of *sincere deuotion*: for, in the *multitude of opinions* most men haue almost lost the *Practice of true Religion*. Thinke not that thou art a Christian good enough, because thou doest as the *most*, & art not so *bad* as the *worst*. No man is so wicked, that he is addicted to all kinde of vices, for

(for there is an *Antipathie* twixt ſome vices): But remember that *Chriſt* ſaith; *Except your righteouſneſſe ſhall exceede the righteouſneſſe of the Scribes and Phariſies, yee ſhall in no caſe enter into the Kingdome of Heauen.* Conſider with thy ſelfe, how farre thou commeſt ſhort of the *Phariſies* in *faſting, praying, frequẽting the Church,* and *in giuing of Almes.* Thinke with thy ſelfe how many *Pagans,* who neuer knew *Baptiſme;* yet in *morall vertues,* and *honeſtie of life,* do goe farre beyond thee. Where is then the life of *Chriſt* thy *Maſter?* and how farre art thou from being a *true Chriſtian?* If thou doeſt willingly yeelde to liue in any one *groſſe ſin;* thou cãſt not haue a *regenerated* Soule: though thou reformeſt thy ſelfe like *Herod* from *many* other *vices.* A true Chriſtian muſt haue reſpect to walk in the *truth* of his heart,

Math. 5. 20.

Mark. 6. 20.

heart, in *all* the Commandements of God alike: for (saith S. *Iames*) *He that shall offend in one point of the Law* (wilfully) *is guilty of all.* And *Peter* bids vs, *lay aside* (not some, but) *all malice, guile & hypocrisies, &c.* *One* sinne is enough to damne a mans Soule, without *Repentance:* dreame not to goe to heauen, by any *neerer*, or *easier* way then *Christ* hath trained vnto vs in his Word. The way to heauen is not *easie or common*, but *strait* and *narrow:* yea *so narrow*, that *Christ* protesteth that *a rich man shall hardly enter into the kingdome of heauen*, and that those who *enter* are but *few:* and that those *few* can not get in, but by *striuing:* and that some of those who *striue* to enter in, shal *not be able.* This all Gods *Saints* (whileſt they here liued) knew wel; whē with so oftē *fastings*, so earneſt *prayers*, so frequent hearing ŷ *Word*, and

Iames 2. 10.

1. Pet. 2. 1.

Mat. 7. 14.

Mat. 19. 23. Mat. 7. 14. and 22. 14. Luk. 13. 24.

and receiuing the *Sacraments*, and with ſuch abundance of *teares* they deuoutly begged at the hands of God, for *Chriſts* ſake, to bee receiued into his kingdome.

If thou wilt not beleeue this trueth; I aſſure thee that the *Deuill*, which perſwades thee *now*, that it is *eaſie* to attaine Heauen, wil tell thee *hereafter*, that it is the *hardeſt buſineſſe* in the World. If therfore thou art deſirous to purchaſe *ſound aſſurance* of ſaluation to thy Soule; and to goe the *right* and *ſafe way* to Heauen: get forth-with like a *wiſe Virgin*, the *Oyle* of *Pietie* in the *Lampe* of thy *Conuerſation*: that thou maiſt be in a *continuall readineſſe* to *meete* the *Bridegroome*, whether hee commeth by Death, or by Iudgement. Which that thou maiſt the better doe, let this be thy *daily practice*. Mat. 25. 1. &c

How

How a priuate man must begin the morning with Pietie.

AS soone as euer thou *awakest* in the *Morning*, keep the *doore* of thy *heart* fast shut, that no *Earthly thought* may enter, before that *God* be come in first: and let *him* before *all* others, haue the * *first place* therein. So all euill thoughts, either will not *dare* to come *in*; or shall the easier bee *kept out*: and the heart will more sauour of *piety* and *godlinesse* all the day after. But if thy heart be not at thy first waking *filled* with some meditations of God, and his *Word*; & dressed like the *Lamp* in the Tabernacle *euery* Morning and Euening, with the *Oyle Oliue* of *Gods Word*; and perfumed with the sweete *incense* of *prayer*: *Satan* will attempt to fill it with worldly *cares*,

* *Primitiæ oris & cordis Deo offerendæ* Ambr. *in* Psal. 119.

Exod. 27. 20. 21. Exod. 30. 6. 7

Psal. 14. 1. 2.

cares, or fleshly *desires*, so that it wil grow vnfit for the *seruice* of *God*; al the day after, sending forth nothing, but the *stench* of *corrupt* & *lying* words, and of *rash* and *blasphemous* Oathes.

Begin therefore euery daies worke, with *GODS Word* and Prayer. And offer vp vnto God vpon the *Altar* of a [a] *contrite* heart, the [b] *grones* of thy *spirit*, and the [c] *calues of thy lips*, as thy morning sacrifice, and the *first fruites* of the day: and as soone as thou awakest, say vnto him thus.

[a] Psal. 51.
[b] Rom. 8.
[c] Hos. 13. 2.

A short Soliloquie, when one first wakes in the Morning.

MY *soule waiteth on thee, O Lord, more then the Morning-Watch watcheth for the Morning. O God, therefore be mercifull vnto me, and blesse me, and cause thy face to shine vpon*

Psal. 130. 6.

Psal. 67. 1.

Pſal.90.14. *vpon me: fill me with thy mercy this Morning, ſo ſhall I reioyce and be glad all my daies.*

Meditations for the Morning.

Then meditate.

1 HOw Almighty GOD can (in the *Reſurrection*) as eaſily *raiſe vp* thy body out of the *graue*, from the *ſleepe of death*; as hee hath this *Morning* wakened thee in thy *bed*, out of the ſleepe of *nature*. At the dawning of which *reſurrection* day, *Chriſt ſhall come to be glorified in his Saints:* and *euery* one of the bodies of the *thouſands* of his *Saints*, beeing *faſhioned* like vnto his *glorious* body, ſhal *ſhine* as *bright* as the *Sun*. All ỹ *Angels* ſhining likewiſe in their glory: the body of *Chriſt* ſurpaſſing them all in *ſplendor* and *glory*: and the *God-*

2.Theſ.1.10. Iude verſ.14. Phil.3.21. Mat.13.43. and 17.2. Luk.9.31.

head

head excelling *it*. If the rising of *one* Sunne, make the Morning skie so *glorious*; what a bright shining and glorious Morning will that be, whē so many *thousand thousands* of bodies, farre *brighter* then the *Sunne*, shall appeare and accompany *Christ* as his glorious *traine*, comming to keepe his general *Session* of *righteousnesse*, and to iudge the wicked *Angels*, and all vngodly *Men*? And let not any transitory profit, pleasure, or vaine glory of this day, cause thee to lose thy part and portion of the *eternall* blisse and glory of *that* day, which is properly termed the *resurrection of the iust*. Beasts haue *bodily* eyes, to see the *ordinary* light of the day: but endeuour thou with the *eyes of faith*, to foresee the glorious light of *this* day.

Acts 17.31. 1 Cor.6.3.

Iude ver.15.

Luke.14.14.

2 That thou knowest not how *neere* the cuil spirit (which *night and day, like a roaring Lyon*,

1.Pet.5.8. Iob.1.7.

on, walketh about seeking to deuoure thee) was vnto thee whileſt *thou* ſleptſt, and waſt not *able* to helpe thy *ſelfe*: and that thou knoweſt not what *miſchiefe* hee would haue done to thee, had not *God hedged* thee & thine, with his euer-waking *prouidẽce*, & guarded thee with his holy and bleſſed *Angels*.

Iob.1.10. Pſal. 121.4. Pſal.34.7. & 91.11. Gen.32.1.2. 2 Kings 6.16

3 If thou heareſt the *Cocke* crow; remember *Peter* to *imitate* him: and call to minde that *Cocke-crowing* ſound of the *laſt Trumpet*, which ſhall waken thee from the *dead*. And conſider in what *caſe* thou art, if it ſounded *now*: and become ſuch, as thou wouldeſt wiſh to bee *then*: Leſt at *that day* thou wilt wiſh, that thou hadſt neuer ſeene *this*: yea, curſe the day of thy *naturall birth*, for want of beeing new borne by *ſpirituall* grace. * When the *Cocke* crowes, the *Theefe* deſpaires of his hope, and giues ouer

Luk.22.61. 62.

Iere.20.14. Iob 3.1. Titus 3.5.

* *Gallo canente ſuas Latro relinquit Inſidias, &c.* Amb. Hexam.lib.5 cap.24.

ouer his nights enterprise: So the *Deuill* ceaseth to tempt or attempt any further; when he heares the deuout Soule wakeuing her selfe with Morning prayer.

4 Remember that Almighty GOD is about thy bed, and seeth thy downe lying and thy vprising: vnderstandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched ouer thee all night, doe also behold how thou *wakest* and *risest*. Doe all things therefore as in the awefull *presence* of God: and in the *sight* of his Holy *Angels*. Psal.139.2.3 Genl31.55. & 32.1.2. Psal.91.5.11. Act.12.11.

5 As thou art putting on thine *apparell*, remember, that they were first giuen as *couerings* of shame, being the filthy effect of sinne: and that they are made but of the *offals* and *excrements* of dead beasts.

Therfore, whether thou respect the *stuffe*, or the first *institution:* thou hast so little cause to be *proud* of them; that thou hast great cause to be *humbled* at the sight and wearing of them: seeing the *richest apparell* are but *fine* couers of the *foulest* shame. Meditate rather; that as thine apparell serues to *couer* thy shame, and to fence thy body from cold: so thou shouldest bee as carefull to couer thy *soule* with that *wedding garment*, which is the *righteousnesse* of *Christ*, (and because apprehended by our Faith, called the *righteousnesse of the Saints*) Lest whilest we are richly *apparelled* in the sight of *men*, we be not found to walke *naked* (so that all our *filthinesse* bee seene) in the sight of *God*. But that with *his righteousnesse* as with a *Robe*, we may couer our selues from perpetuall *shame*: and shield our soules

Mat. 22. 11.
Rom. 13. 14.
1 Cor. 1. 30.
Phil. 3. 9.
Apoc. 19. 18.
Ephes. 4. 24.

Apoc. 16. 15.

ſoules from that fierie cold that will procure infernall *weeping, and gnaſhing of teeth.* And with all conſider how bleſſed a people were our *Nation*; if euery *ſilken-ſuite* did couer a *ſanctified ſoule.* And yet a man would thinke; that on whom *GOD* beſtowed moſt of theſe *outward bleſſings:* of them hee ſhould receiue greateſt *inward thanks.* But if it prooue otherwiſe; their *reckoning* will prooue the heauier in the day of their *accounts.* Mat.22.13. Luk.12.48.

6 Conſider, how Gods *mercy* is renewed vnto thee *euery morning*, in giuing thee, as it were, a *new life:* and in cauſing the *Sunne*, after his vnceſſant race, to riſe againe to giue thee *light.* Let not then his *glorious* light burne in *vaine:* but *preuent* rather (as oft as thou canſt) the *Sunne riſing*, to giue God *thankes*: & kneeling down at thy bed-ſide, ſalute him at Lam.3.23. Pſal.19.5.

Wisd.15.20. the *day-spring* with some deuout *Anteluncanum*, or Morning *Soliloquie*: containing an humble confession of thy *sins*, the pardon of all thy faults, a thankesgiuing for all his *benefits*, and a crauing of his gracious *protection* to his *Church*, thy *selfe*, and *all* that do belong vnto thee.

Briefe directions how to read the Holy Scriptures, once euery yeare ouer, with ease, profite, and reuerence.

BVT forasmuch that as *faith is* the *soule*; so *reading* and *meditating* of the *Word* of *God*, are the *Parents* of *Prayer*: Therefore before thou prayest in the *Morning*, first reade a *Chapter* in the *Worde* of *God*: then meditate a while with thy selfe how many *excellent things* thou canst remember out of it.

As

As firſt; what good counſells or exhortations to *good workes*, and to *Holy life*.

Secondly, what threatnings of *iudgements* againſt ſuch and ſuch a *ſinne*: and what fearefull *example* of Gods puniſhment or vengeance vpon ſuch and ſuch *ſinners*.

Thirdly, what bleſſings God *promiſeth* to *patience*, *chaſtity*, *mercy*, *almeſdeeds*, *zeale* in his ſeruice, *charity*, *faith*, and *truſt* in *GOD*, and ſuch like Chriſtian vertues.

Fourthly, what gracious *Deliuerance* GOD hath wrought: and what ſpeciall *bleſſings* hee hath beſtowed vpon them, who were his true and zealous *ſeruants*.

Fifthly, apply theſe things to thine owne heart, and read not theſe Chapters, as matters of *Hiſtoricall* diſcourſe: but as if they were ſo many *Letters* or *Epiſtles* ſent downe from

God out of *heauen* vnto thee: for *whatsoeuer is writtē, is written for our learning*, Rom. 15.4.

Sixthly, read them therefore with that *reuerence*, as if God himselfe *stood* by, & *spake* these words vnto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*: assuring thy selfe, that if *such sinnes* (as thou readest there) be found in *thee* without Repentance, the *like plagues* will fall vpon thee: but if thou doest practice the *like Piety* and *vertuous deeds*, the *like blessings* shall come vnto thee and thine.

In a word; apply all that thou readest in Holy Scripture, to one of these two heads, chiefly; either to confirme thy *faith*, or to increase thy *repentance*: for as *sustine & abstine, beare and forbeare*, was the Epitome of a good Philosophers life: so *crede & respice, beleeue and repent*, is the whole summe of a true

Epicteti dict.

true Christians profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soule, then *five* read & run ouer without marking their *scope* or *sense*, or making any vse thereof to thine *owne* selfe. If in this manner thou shalt read three Chapters euery day: *one* in the *morning*, *another* at *noone*, and the *third* at *night*, (reading so many *Psalmes* in stead of a Chapter, as our Church *Liturgy* appoints for Morning or Euening Prayers) thou shalt read ouer all the *Canonicall*[a] Scripture in a *yeere*; except sixe Chapters, which thou maist adde to the *taske* of the last day of the yeere. The reading of the Bible in *order*, will help thee the better to vnderstand both the *history* and *scope* of the holy *Scripture*. And

[a] In the Canonicall Bookes of the old Testament, there are 931 Chapters: but distributing the 150. Psalmes into 60. parts, thou shalt finde but 841. which being added to 260. (the number of the Chapters in the New Testament) will amount to 1101. diuiding which by three into 365. (the number of the dayes of the yeere) there will remaine but sixe, which thou maiest dispose of as is prescribed.

God out of *heauen* vnto thee: for *whatsoeuer is writtē, is written for our learning*, *Rom.* 15.4.

Sixthly, read them therefore with that *reuerence*, as if God himselfe *stood* by, & *spake* these words vnto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*: assuring thy selfe, that if *such sinnes* (as thou readest there) be found in *thee* without Repentance, the *like plagues* will fall vpon thee: but if thou doest practice the *like Piety* and *vertuous deeds*, the *like blessings* shall come vnto thee and thine.

In a word; apply all that thou readest in Holy Scripture, to one of these two heads, chiefly; either to confirme thy *faith*, or to increase thy *repentance*: for as *sustine & abstine, beare and forbeare*, was the Epitome of a good Philosophers life: so *crede & respice, beleeue and repent*, is the whole summe of a true

Epicteti dict.

true Christians profession. One Chapter thus read with *vnderstanding*, and meditated with *application*, will better feed and comfort thy soule, then *fiue* read & run ouer without marking their *scope* or *sense*, or making any vse thereof to thine *owne* selfe. If in this manner thou shalt read three Chapters euery day: *one* in the *morning*, *another* at *noone*, and the *third* at *night*, (reading so many *Psalmes* in stead of a Chapter, as our Church *Liturgy* appoints for Morning or Euening Prayers) thou shalt read ouer all the *Canonicall*[a] Scripture in a *yeere*; except sixe Chapters, which thou maist adde to the *taske* of the last day of the yeere. The reading of the Bible in *order*, will help thee the better to vnderstand both the *history* and *scope* of the holy *Scripture*. And

[a] In the Canonicall Bookes of the old Testament, there are 931 Chapters: but distributing the 150. Psalmes into 60. parts, thou shalt finde but 841. which being added to 260. (the number of the Chapters in the New Testament) will amount to 1101. diuiding which by three into 365. (the number of the dayes of the yeere) there will remaine but sixe, which thou maiest dispose of as is prescribed.

as for the [b] *Apocrypha*, beeing but penned by *mans ſpirit*; thou maiſt read them at thy pleaſure: but *beleeue* them ſo farre, as they agree with the *Canonicall* Scripture, which is endited by the *Holy Ghoſt*.

But it may be thou wilt ſay, that thy *buſineſſe* will not admit thee ſo much time, as to *reade euery Morning* a Chapter, &c. O *man*, remember that thy *life* is but *ſhort*, and that *all this buſineſſe* is but for the vſe of this *ſhort life: but ſaluation or damnation is euerlaſting!* Riſe vp therefore euery morning by ſo *much time* the earlier: defraud thy *foggy fleſh* of ſo much *ſleepe*; but robbe not thy *Soule* of her *foode*, nor God of his *ſeruice*. And ſerue the *Almighty* duely whileſt thou haſt *time* and *health*.

Hauing thus read thy Chapter, as thou art about to Pray; remember, that *God* is a *God of holineſſe*

[b] *Hos viginti duos libros lege, cum Apocryphis verò nihil habeas negotij: has tantum ſtudioſè meditare Scripturas, quas in Eccleſia confidenter leginus, Multo prudẽtiores te & Religioſiores fuerunt Apoſtoli & primi Epiſcopi veritatis duces, qui nobis eas tradiderũt. Tu igitur cum ſis filius Eccleſiæ, non tranſgrediaris illius terminos. Ac veteris Teſtamenti (vt dictum eſt,) viginti duos meditare libros, Cyrillus Hieroſolymitan. Catechyſ. 4.*

[c] *holineſſe*, whereof he warneth vs by repeating ſo often, [d] *Be ye Holy, for I am Holy*. And when he *deuoured*, with a ſudden fire, *Nadab* and *Abihu* for offering vnto him Incenſe with [e] *ſtrange fire*, (like thoſe *now a dayes*, who offer Prayers from hearts fraught with the fire of *luſts* & *malice*:) the *Lord* would giue no other reaſon of his *iudgements* but this, *I wil be ſanctified in them that come neere me*. As if he ſhould haue ſaid; If I cannot be ſanctified *by them*, who are my Seruants, in ſeruing me with that *Holineſſe* that they ſhould: I will bee ſanctified *on them*, by confounding them with my iuſt iudgements, which their *lewdneſſe* doth deſerue. God therefore cannot abide any wilful vncleanneſſe, or filthineſſe in them, who ſerue him: inſomuch that hee commanded the *Iſraelites*, that when they were in *Campe*

[c] Exo.26.36.
[d] Leu.11.44. and 19.2. and 20.7. 1 Pet.1.5.
[e] Leu.10.2.
Verſ.3.

against their Enemies they ſhould dig a *hole* with a *paddle*, and couer their *excrements:* his reaſon is, *For the Lord thy God walketh in the middeſt of thy Campe, to deliuer thee, and to giue thee thine enemies before thee: therefore thy Hoaſt ſhall be holy, that he ſee no filthy thing in thee, and turne away from thee.*

Deut. 23.13. 14.

If he will haue men to be ſo holy in time of *warre* in the *Field:* how much more holineſſe expecteth he at our hands in time of *peace*, in our houſes? therefore ſaith *Zophar* in *Iob: If thou prepare thine heart, and ſtretch out thine hand towards GOD to pray: if iniquity be in thy hand, put it farre away, and let no wickedneſſe dwell in thy Tabernacle.* For, as *Eſay* ſaith; *If there bee any vncleanneſſe in our hands,* (that is, *any ſin whereof we haue not repented*) *though wee ſtretch out our hands vnto him,*

Iob. 11.13.14

Iſa. 1.15.

him, and make many Praiers, the Lord will hide his eyes from vs, and will not heare our Prayers. Therefore *before* thou prayeſt, let God ſee that thy heart is *ſorrowfull* for thy *ſinne*: and that thy minde is *reſolued* (thorough the aſſiſtãce of his *grace*) to amend thy faults. And then hauing *waſhed* thy ſelfe, and *adorned* thy body with *apparell* which beſeemeth thy *calling*, and the *Image* of God, which thou beareſt; *ſhut* thy chamber doore, and kneele down at thy bed-ſide, or ſome other conuenient place: and in reuerent manner lifting vp thy *heart*, together with thy *hands* and *eyes*, as in the preſence of God, who ſeeth the *inward intention of thy ſoule*; offer vp vnto God frõ the Altar of a contrite heart, thy Prayer, as a Morning ſacrifice, through the mediation of Chriſt, in theſe or the like words.

A Prayer for the Morning.

Most mighty and glorious GOD, full of incomprehensible Power, & Maiesty, whose glory the very *Heauen* of *Heauens* is not able to containe: looke downe from Heauen vpon mee thine vnworthy Seruant, who heere prostrate my selfe at the *foot-stoole* of thy *Throne of grace*. But looke vpon mee, O Father, through the *merits and mediation of Iesus Christ, thy beloued Sonne, in whom onely thou art wel pleased*. For of my selfe, I am not worthy to stand in thy presence, or to speake with mine *vncleane lips*, to so holy a God as thou art. For, thou knowest that in *sinne I was conceiued* and borne, and that I haue liued euer since in iniquitie: so that I haue broken all thy Holy Comm-

1 King. 8. 72.

Psal. 132. 7. Hebr. 4. 16.

Dan. 9. 18. Mat. 3. 17.

Esay. 6. 5.

Psal. 51. 5.

Commandements by ſinful *motions*, vncleane *thoughts*, euill *words*, and wicked *works: omitting* many of thoſe dueties of Piety which thou requireſt for thy ſeruice, & *committing* many of thoſe vices, which thou, vnder the penalty of thy diſpleaſure, haſt forbidden. Gen.6.5. Mat.15.16. Mat. 12. 34. Pſal.140.1.2 Dan.9.10. Dan.9.11. Leuit.26.14. &c.

[Heere thou mayeſt confeſſe vnto God thy ſecret ſins, which doe moſt burthen thy conſcience: with the circumſtances of the time, place, perſon, and manner, how it was committed; ſaying, *But more eſpecially, O Lord, I doe here with griefe of heart confeſſe vnto thee, &c.*

And for theſe my ſinnes, O Lord, I ſtand here guilty of thy *curſe*, with all the miſeries of this life, and euerlaſting torments in *Hell fire*, when this wretched life is ended, if thou ſhouldeſt deale with me according to my deſerts. Yea, Lord, I confeſſe, that it is *thy mercy* Deut.27.26. Dan.9.11. Gal.3.10. Eſdr.9.13.

Lam.3.22. *which endureth for euer*, and thy *compaſſion which neuer failes*: that is the cauſe, that I haue not been long agoe *conſumed*. *But* Pſal.130.4. *with thee, O Lord, there is mercy, and plenteous redemption*. In Pſal.5.7. Pſal.13.5. the *multitude* therefore *of thy mercy, and confidence in Chriſts merits*, I entreat thy diuine Maieſty, that thou wouldeſt *not* Pſal.143.2. *enter into iudgement with thy Seruant, neither be extreame, to marke what I haue hitherto done amiſſe*: for if thou doeſt, then *no fleſh can bee iuſtified in thy ſight*; nor any liuing ſtand in thy preſence. But bee thou Ezec.36.25. 1 Ioh.1.9. mercifull vnto me, and *waſh away all the vncleanneſſe of my ſinne*, with the merits of that precious *blood*, which *IESVS Chriſt* hath ſhead for me. And ſeeing that hee hath borne the Gal.3.13. burthen of that *curſe*, which was due to my tranſgreſſions: O Lord, deliuer mee from my *ſins*, and from all thoſe *Iudge-*

ments

ments which hang ouer my head, as due vnto mee for them: And ſeparate them *as far from thy preſence, as the Eaſt is from the Weſt:* burie them in the *buriall of Chriſt*; that they may neuer haue power to riſe vp againſt mee, to *ſhame* mee in this *life*, or to *condemne* mee in the *world* which is to come. And I beſeeeh thee, O Lord, not only to waſh away my ſins, with the *blood* of thine immaculate *Lambe*; but alſo to purge my *heart*, by thy Holy Spirit, from the droſſe of my naturall corruption: that I may feele thy *Spirit*, more and more *killing* my ſinne, in the *power* and *practice* thereof: ſo that I may with more freedome of *minde*, and liberty of *wil*, ſerue thee the *euerliuing God, in righteouſneſſe and holineſſe* this day. And giue me grace, that by the direction and aſſiſtance of the ſame, thy holy *Spirit*, I may perſeuere, to bee thy

Pſal. 103.12.

Col.2.12.13. Eph.2.5.6.

Ioh.1.29. Pſ.51.7.10.

Gal.4.24.25.

Luk.1.74.75

thy *faithfull* and *vnfained* ſeruant vnto my liues end: that
Mat. 24.13. when this *mortal life* is ended, I may be made a partaker of *immortality*, and euerlaſting *happineſſe* in thy Heauenly Kingdome. In the meane time: O Lord, whileſt it is thy bleſſed will and pleaſure, that I may continue to ſpend, and end that *ſmall number* and remnant of daies, which thou haſt appointed for me to liue in this *vale* of
Pſal. 90. 12. miſerie: *Teach me ſo to number my daies, that I may apply my heart vnto wiſedome:* & as thou doeſt adde daies vnto my life; ſo, good Lord, I beſeech thee, adde *repentance and amendment* to my daies: that as I grow in *yeers*, ſo I may encreaſe in *grace*, and fauour with thee, and all thy people. And to this end giue vnto mee a ſupply of all thoſe graces, which thou knoweſt to be *wanting* in mee, & *neceſſary* for me, with an encreaſe

creaſe of all thoſe good gifts, wherewith thou haſt already endowed mee: that ſo I may be the better *enabled* to leade ſuch a *godly life, & honeſt conuerſation:* as that *thy name* may thereby be glorified, *others* may take good example by mee, and my *ſoule* may more cheerfully feed on the *peace* of a good *conſcience*, and bee more repleniſhed with the *ioy* of the *Holy Ghoſt*. And heere, O Lord, according to my bounden duety, I giue thee moſt humble and hearty *thankes*, for all thoſe bleſſings, which of thy goodneſſe thou haſt beſtowed vpon mee. And namely, for ẏ thou haſt of thy free loue, according to thine eternal *purpoſe*, *elected* me *before the foundation of the World* was laid, vnto ſaluation in *Ieſus Chriſt:* for that thou haſt *created* me after thine owne *Image*, & haſt begun to *reſtore* that in mee, which was loſt in our firſt parents:

Rom. 14. 17.

Epheſ 1. 4. Mat. 25. 34.

Gen. 9. 6. Epheſ. 4. 24. Col. 3. 10.

Parents: for that thou haſt effectually called me by the working of thy *ſpirit*, in the *preaching* of the Goſpell, & the receiuing of thy *Sacraments*, to the knowledge of thyſauing grace, and obedience of thy bleſſed wil: for that thou haſt *bought* & *redeemed* mee with the blood of thine *only begotten Son*, from the torments of *Hell*, and thrall of *Satan*: for that thou haſt by *faith* in CHRIST, *freely iuſtified* me, who am *by nature the childe of wrath*: for that thou haſt in good meaſure *ſanctified* mee by thy holy ſpirit, and giueſt mee ſo large a time to repent, together with the meanes of repentance. I thanke thee likewiſe, good Lord, for my *life*, *health*, *wealth*, *food*, *raimēt*, *peace*, *proſperity* and *plenty*: and for that thou haſt preſerued me *this night*, from all perils and dangers of *body* and *ſoule*, and haſt brought mee ſafe to the begin-

Rom.8.28. Mat.22.3. Rom.1.16. Rom.16.25. 26.

1 Pet.2.18. 19. Apoc.5.9.

Rom.3.28. Gal.2.16. Epheſ.1.3. 1 Cor.6.11. 1 Pet.1.2. 2 Pet.3.9.

beginning of *this day*. And as thou haſt now wakened my *body* from *ſleepe*; ſo I beſeech thee waken my *ſoule from ſinne*, and carnall *ſecuritie*: and as thou haſt cauſed the light of the *day to ſhine* in my bodily *eyes*, ſo, good Lord, cauſe the light of thy *Word*, and holy Spirit, to *illuminate my heart*: and giue mee grace as one of thy *children of light*, to walke in all Holy obedience before thy face this day: & that I may *endeauour to keep faith & a cleare conſcience towards thee, and towards al mẽ*, in al my thoughts, words, and dealings. And ſo, good Lord, bleſſe al my *ſtudies* and *actions*, which I ſhal take in hand this day; as that they may tend to *thy glory*, the *good* of others, and the *comfort* of mine owne ſoule and conſcience in that day, when I ſhall make my *finall* accounts vnto thee for them. Oh my God, keepe thy *ſeruant*,

Epheſ. 5. 13.

Luke 16. 8. Phil. 2. 15.

Act. 24. 16.

2 Cor. 5. 10.

ſeruant, that I doe no *euill* vnto any man this day: and let it be thy bleſſed will, not to ſuffer the *Diuell*, nor his wicked *Angels*, nor any of his euill members, or my malicious *enemies* to haue any power to doe mee any hurt or violence. But let the *eye* of thy Holy prouidence watch ouer me *for good, and not for euill:* and command thy *Holy Angels to pitch their Tents round about me*, for my defence & ſafety, in my going out, and comming in, as *thou haſt promiſed* they ſhould doe about them that feare thy name. For, *into thy hands, O Father, I doe here commend my ſoule*, and body, my actions, and all that euer I haue, to be guided, defended, and protected by thee: beeing aſſured, that whatſoeuer thou takeſt into thy cuſtody, cannot periſh, nor ſuffer any hurt or harme. And if I at any time this day, ſhall through *frailty* for-

Zach. 3. 2.

Pſal. 34. 7.

Pſal. 91. 11.

Pſal. 31. 5. Luk. 23. 46.

get

get thee; yet Lord, I beſeech thee, doe thou *in mercy remember mee*. And I pray not vnto thee, *O Father*, for my ſelfe alone, but I beſeech thee alſo be merciſull vnto thy whole *Church*, and choſen people, whereſoeuer they liue vpon the face of the Earth. Defend them from the rage and tyrannie of the *Diuell*, the *World*, and *Antichriſt*. Giue thy *Goſpell* a free and a ioyfull paſſage through the *World*, for the *conuerſion* of thoſe, who belong to thine *Election* and *Kingdome*. Neh. 13.31.

Bleſſe the *Churches* and *Kingdomes* (wherein we liue) with the continuance of *Peace*, *Iuſtice*, and *true Religion*. Defend the *Kings Maieſty*, from all his enemies, and grant him a long life, in *health*, and all *happineſſe*, to *raigne* ouer vs. Bleſſe the *Queene*, *Prince Charles*, the *Prince Palatine* of *Rhene*, and the *gracious* Ladie *Elizabeth*, his Pſa. 51.18.19 Iſa. 39.8. Pſal. 72.115. 1 Tim. 2.2. Heſt. 6.10.

his Wife. Encreaſe in them all *heroycall gifts*, and *ſpirituall graces*, which may make them fit for thoſe places, for which thou haſt ordained them, Di-
1 Tim. 2. 2. rect all the *Nobility*, *Biſhops*, *Miniſters*, and *Magiſtrates* of this Church and Commonwealth, to gouerne the *Commons in true religion, iuſtice, obedience, and tranquillitie*. Bee merciſull vnto all the *Brethren* which feare thee, and call vpon thy *name*. And comfort as manie among them as are *ſicke*, and comfortleſſe in *body*, or in
Iam. 5. 15. *minde*: eſpecially bee fauourable to all ſuch as *ſuffer* any trouble or perſecution for the
Heb. 1. 33. *teſtimony* of thy truth, and Holy *Goſpell*: And giue them a
1 Cor. 10. 13 gracious *deliuerance* out of all their troubles, which way it ſhal ſeeme beſt to thy *wiſdome*:
2 Tim. 2 9. 2 Cor. 1. 5. &c. for the glory of thy *name*, the further enlarging of the *trueth*, and the more ample encreaſe

of

of *their owne* comfort and conſolation. Haſten thy comming, O bleſſed *Saviour*, and end theſe *ſinfull* daies. And giue me grace, that like a *wiſe Virgin*, I may bee prepared with *Oyle* in my *Lampe*, to meet thee the ſweete *Baide-groome* of my Soule at thy comming; whether it bee by the day of *death*, or of *iudgement*: And then, Lord Ieſus, come when thou wilt: *euen Lord Ieſus, come quickly*. Theſe, and all other graces which thou knoweſt needfull and neceſſary for mee, this day and euermore, I humbly beg and craue at thy hands, O Father: giuing thee thy glory, in that forme of Prayer, which Chriſt himſelfe hath taught me to ſay vnto thee.

Mark.25.12. &c.

Apoc.22.20.

Our Father which art in Heauen, Hallowed be thy name, &c.

Me-

Meditations, to ſtirre vs vp to morning Prayer.

IF when thou art about to pray; *Satan* ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to *omit* praiers, or elſe to *cut* them ſhorter: meditate, that Prayer is thy *ſpirituall ſacrifice, wherewith God is well pleaſed:* And therefore it is ſo diſpleaſing to the *Diuell*, & ſo irkſome to thy *fleſh*. Bend therfore thy *Affections* (will they, nill they) to ſo Holy an exerciſe: aſſuring thy ſelfe, that it doth by ſo much ỹ more pleaſe *God*, by how much the more it is vnpleaſing to thy *fleſh*.

Hebr. 13. 15. 16.

2 Forget not how the *holy Ghoſt* puts it downe as a ſpeciall *note* of reprobates: *They call not vppon the Lord: They call not vpon God.* And when *Eliphaz* ſuppoſed that *Iob* had caſt

Pſal. 14. 4.

Pſal. 53. 4.

off

off the feare of God, and that *God had caſt Iob out of his fauour*; hee chargeth him that he *reſtrained prayer before God:* making that a ſure *note* of the *one*, and a ſufficient *cauſe* of the *other*. On the other ſide, that God hath promiſed, that *whoſo euer ſhall call on his name, ſhall be ſaued*. It is certaine, that hee who maketh no conſcience of ỹ duty of *prayer*, hath no *grace* of the holy *Spirit* in him. For the Spirit of *Grace* & of *prayer*, are one: and therfore *grace* and *prayer* go together. But he that can from a *penitent* heart, morning and euening pray vnto God: it is ſure, that he hath his *meaſure* of *grace* in this World: and he ſhall haue his *portion* of *glory* in ỹ life which is to come.

Iob. 15. 4.

Rom. 10. 13.

Zach. 12. 10.

3 Remember that as *loathing* of meate, and *painfulnes* of ſpeaking, are two *Symptomes* of a ſicke bodie: ſo *irkeſomenes* of praying when thou talkeſt

keſt with GOD, and *careleſnes* in hearing, when GOD, by his *Word*, ſpeakes vnto thee: are two *ſure ſignes* of a ſicke ſoule.

4 Call to minde the *zealous* deuotion of the Chriſtians in the *Primitiue Church*: who ſpent many whole nights and vigils in *watching* and *praying* for the forgiuenes of their ſins: and that they might bee found readie at the comming of *Chriſt*. And how that *Dauid* was not cõtent to *pray at Morning, at Euening, and at Noone*: but hee would alſo *riſe vp at Midnight to pray vnto God*. And if CHRIST did chide his Diſciples, becauſe they would not watch with him *one* houre in *praying*; what chiding doeſt thou deſerue, who thinkeſt it too long to continue in Prayer but *one quarter* of an houre? If thou haſt ſpent diuers houres in ſeeing a vaine *Maske*, or a *Play*; yea, whole daies and nights

Pſ.55.16.17.

Pſal.119.62.

Mat.26.40.

nights in *carding* and *dicing*, to pleaſe thy *fleſh*, be aſhamed to thinke a Prayer of a *quarter* of an houre long, to bee *too long* an exerciſe for the ſeruice of God.

5 Conſider, that if the *Papiſts* in their *blinde ſuperſtition*, doe in an *vnknowne*, and therefore [a] *vnedifying* Tongue, (fit onely for the children of [b] *myſticall Babilon*) *mutter* ouer vpon their [c] *Beades*, euery morning & euening, ſo many ſcores of *Aue-Maries*, *Pater-noſters*, and Idolatrous Prayers: how ſhall they in their *ſuperſtitious* deuotion, riſe vp in *Iudgement* againſt thee, profeſſing thy ſelf to bee a true Worſhipper of *Chriſt*? If that thou thinkeſt theſe Prayers to bee *too long* a taske, being ſhorter for *quantity* then theirs, but farre more profitable for *quality*, tending onely to Gods glory, and thy good, and ſo compiled of

[a] 1 Cor. 14. 15. and 16. 26. 37.
[b] Gen. 11. 7. 9 Apoc. 17. 5.
[c] A ſuperſtition.

Quæ filo inſertis numerat ſua murmura baccis. Mant. Alphonſ. lib. 4.

Scripture-*phraſe*, as that thou maiſt ſpeake to God, as well in his own *Holy Words*, as in thine owne *native language*? Bee aſhamed, that *Papiſts* in their *ſuperſtitious* worſhipping of *creatures*, ſhould ſhew themſelues more deuout then *thou*, in the *ſincere* worſhipping of the *true* and [d] *onely God*. And indeed, a prayer in priuate deuotion, ſhould be *one* [e] *continned ſpeech*, rather then *many broken fragments*.

[d] Ioh..17.3.

[d] Ioh.7.13.

[e] *Vox continuata, non conciſa & rupta, vt battalogia vitetur.* Perkin. de vnic. ration. conci. cap.10.

6 Laſtly, when ſuch *thoughts* come into thy head, either to keepe thee from *prayer*, or to *diſtracti* thee in *praying*: remember that thoſe are the *Fowles* which the *euill one ſends* to deuoure the good *Seede*, and the *carkaſſes* of thy ſpirituall Sacrifices: but endeuor, with *Abraham*, *to driue them away*. Yet notwithſtāding, if thou perceiu: ſt at ſome times, that thy ſpirits are *dull*, and thy minde not

Mat.13.4.19

Gen.:5.11.

apt

apt for *Prayer*, and holy deuotion: ſtriue not *too much* for that time; but *humbling* thy ſelfe at the *ſenſe* of thine infirmitie and dulneſſe, knowing that GOD accepteth the *willing minde* (though it bee oppreſſed with the *heauines of the fleſh*) endeuor the *next* time, to *recompence* this dulneſſe, by redoubling thy *zeale*, and for the time *preſent* commẽd thy ſoule to *God* in this or the like ſhort *Prayer*. Mat.26.41. 1 Cor. 8. 12.

Another ſhorter Morning Prayer

MOſt gracious God, and mercifull *Father*, I thine vnworthie *Seruant*, doe heere acknowledge, that as I haue beene *borne in ſinne*, ſo I haue *lined in iniquity*, and broken *euery one* of thy Commandements, in thought, word, and deede, following the

desires of mine owne *will*, and *lusts* of my *flesh*, not caring to be gouerned by thy holy *Word* and *Spirit:* and therefore I haue *iustly* deserued all shame and *misery* in this life, and euerlasting *condemnation* in *Hell-fire*, if thou shouldst but deale with mee, according to thy *Iustice*, and my *desert*. Wherefore, O Heauenly *Father*, I beseech thee (for thy Sonne *Iesus Christ* his sake, and for the merits of that *bitter* death and *bloudy* Passion, which I beleeue that *he* hath suffered for *mee*) that thou wouldest pardon and forgiue vnto me *all* my *sins*, and deliuer me from the *shame* and *vengeance*, which is due vnto mee for them. And send the Holy *Spirit* into my *heart*, which may assure mee, that thou art my *Father*, and that I am thy *child*, and that thou loueſt mee with an *vnchangeable* loue: and let the same thy *good Spirit* leade mee

me in thy *truth*, and *crucifie* in me more and more all worldly and carnall *lusts*, that my sinnes may more and more *dye* in me; and that I may *serue* thee in *vnfained* righteousnesse and holinesse *this* day, and *all* the dayes of my life: that when this mortall life is ended, I may (through thy mercie in *Christ*) bee made a partaker of euerlasting *glory* in thy Heauenly Kingdome. And here, O Lord, from the bottome of my heart, I thanke thee for *all* thy *blessings* which thou hast bestowed vpon my soule and body: for *electing* me in thy *loue*, *redeeming* me by thy *Son*, *sanctifying* me by thy *Spirit*, & *preseruing* me frō my *youth* vp, vntill this *present* day and houre by thy most gracious *prouidēce*.

I thanke thee more especially, for that thou hast defended me *this Night*, from all perils and dangers, and hast brought

me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keepe me this day from all *euill* that may hurt *me*, and from falling to any grosse *sinne* that should offend *thee*. Set thy *feare* before mine *eyes*, and let thy Spirit so rule my heart, that all that I shal *thinke*, *doe*, or *speake* this day, may tend to thy *glory*, the *good* of others, and the *peace* of mine owne Conscience. And to this end, I commend *my selfe*, and *all* my waies & actions, together with *all* that do belong vnto me, vnto thy gracious *direction* & *protection*, praying thee to keepe both them and mee from *all euill*: and to giue a blessing to all our honest *labours* & *endeuours*. Defend thy whole *Church* from the tyranny of the world, and of Antichrist: Preserue our gracious *King* from all conspiracies and treasons: grant him a long and prosperous Raigne ouer

ouer vs. Bleſſe the *Queene*, *Prince Charles*, the *Prince Palatine* of *Rhene*, and the vertuous *Ladie Elizabeth*: endue them with thy grace, and defend them from all euill. Bleſſe all our *Miniſters* and *Magiſtrates*, with thoſe graces and gifts, which thou knoweſt *neceſſary* for their places. Be fauourable to all that *feare* thee, & *tremble* at thy Iudgements: comfort all thoſe that are *ſicke* and *comfortleſſe*. Lord, keep me in a continuall readineſſe, by *Faith* and *Repentance*, for my laſt end: that whether I liue or dye, I may bee found thine owne, to thine eternall *glorie*, and mine euerlaſting *ſalvation*: through *Ieſus Chriſt* my *onely* Sauiour. In whoſe bleſſed name I begge theſe mercies at thy hands, and giue vnto thee thy *praiſe* and *glorie* in that Prayer, which hee hath *ſanctified* with his *own* lips, ſaying, *Our Father*

which art in Heauen, &c.

Further meditations, to ſtirre vs vp to Prayer in the Morning.

THinke not any *buſineſſe* or *haſte* (though neuer ſo great) a ſufficient *excuſe* to omit *Prayer* in the Morning, but meditate:

1 That the *greater* thy buſineſſe is; by ſo much the *more* need thou haſt to pray for *Gods good ſpeed* and *bleſſing* thereon: ſeeing it is certaine; that *nothing can proſper without his bleſſing*.

2 That many a man, when hee thought himſelfe *ſureſt*, hath beene *ſooneſt* croſſed; ſo maiſt thou.

Quem dies vidit veniens ſuperum: Hunc dies vidit fugiens iacentem. Senec.

3 That many a man hath gone *out* of his doore, and neuer come *in* again. Many a man who roſe well and liuely in the morning, hath beene ſeene a dead

dead man ere night. So may it befall thee. And if thou be ſo carefull (before thou goeſt abroad) to drinke, to fence thy *body* from ill *ayres*; how much more carefull ſhouldeſt thou be to *pray*, to preſerue thy *ſoule* from euill *temptations*?

Neſcio quid veſper ſerus vehat. Varro.

4 That the time ſpent in prayer, *neuer* hindreth: but *furthereth* and *proſpereth* a mans iourney and buſineſſe.

5 That in going abroad into the *World*, thou goeſt into a *Forreſt* full of vnknowne dangers; where thou ſhalt meete many *bryars* to teare thy *good name*: many *ſnares* to trap thy *life*, and many *Hunters* to deuoure thy *ſoule*. It is a field of pleaſant *graſſe*, but full of poyſonous *ſerpents*. Aduenture not therefore to goe *naked* among theſe *bryars*, til thou haſt praied Chriſt to *clothe* thee with his righteouſnes: nor to paſſe thorough theſe *ſnares* & *ambuſh-*

ments,

ments, till thou haſt prayed for Gods *prouidẽce* to be thy *guide*; not to walk *barefoote* through this *ſnakie* field; till hauing *thy feete ſhod with the preparation of the Goſpell of peace*, thou haſt prayed to haue *ſtill* the *braſen Serpent*, in the *eyes* of thy *faith*: that ſo if thou cõmeſt not home *Holier*; thou maiſt be ſure, not to returne *worſer*, then when thou wenteſt out of doore.

Therefore though thy haſte be neuer ſo *much*, or thy buſineſſe neuer ſo great; yet go not *about* it, nor *out* of thy doores, till thou haſt at leaſt vſed this or the like ſhort Prayer.

A briefe Prayer for the Morning.

O Mercifull Father, for *Ieſus Chriſt* his ſake, I beſeech thee forgiue me al my *known* and *ſecret* ſinnes, which in thought

thought, word, or deed, I haue committed againſt thy Diuine Maieſtie. And deliuer me from all thoſe *iudgements*, which are due vnto me for them, and *ſanctifie* my heart with thy Holy *Spirit*, that I may hence-forth lead a more *godly* and *religious* life. And here (O Lord) I praiſe thy Holy name, for that thou haſt refreſhed mee this night with *moderate* ſleepe and reſt: I beſeech thee likewiſe, defend mee this day from all *perils* and *dangers* of body and ſoule. And to this end I commend my ſelfe, & *all* my *actions*, vnto thy bleſſed protection & gouernement: beſeeching thee, that whether I liue or die, I may liue and die to thy glory, and the ſaluation of my poore ſoule, which thou haſt bought with thy precious blood. Bleſſe mee therefore, O Lord, in my *going* out, and *comming* in: & graunt that whatſoeuer I ſhall *thinke*, *ſpeake*

speake, or *take in hand* this day; may tend to the *glory* of thy name, the good of others, & the *comfort* of mine owne conscience, when I shall come to make before thee my last accounts. Grant this O Heauenly Father, for Iesus Christ thy Sonnes sake: in whose blessed name I giue thee thy *glory*, and beg at thy hands all other *graces*, which thou seest to be needfull for me this day and euer, in that prayer which *Christ* himselfe hath taught mee, saying:

Our Father which art in heauen, &c.

Meditations, directing a Christian, how hee may walke, all the day with God, like Enoch.

HAuing thus *begun*, keepe *all the day after*, as diligent a *watch* as thou canst, ouer all

all thy *thoughts*, *words*, and *actions*, which thou maist easily doe, by craving the assistance of *Gods Holy Spirit*, and obseruing these few rules. Rom. 18.16. Phil.2.3. Prou.27.2.

First, for thy thoughts.

1 BE carefull to suppresse euery sin in the [a] *first motion*. Dash [b] *Babylons* children, whilest they are *young*, against the stones. Tread betimes the [c] *Cockatrice* egge, lest it breake out into a *Serpent*. Let sinne be to the heart a *stranger*, not a home-dweller. Take heed of falling oft into the same sinne, lest the *custome of sinning*, * *take away the conscience of sinne*, and then shalt thou waxe so *impudently wicked*, that thou wilt neither *feare God*, nor *reuerence man*.

[a] Eph.4.23. Mat.5.18.19
[b] Psal.137.9.
[c] Isa.59 5.
1 Sam.12.4.
* *Qui conscientiæ curam abiciunt, nec homines reuerentur nec Deum.*

2 Suffer not thy *minde* to feede it selfe vpon any imagination, which is either *vnpossible*, for

Prou.6.14. Zach.8.17.

for thee to doe, or *vnprofitable*, if it be done: but rather thinke of the Worlds *vanity*, to contemne it; of *death*, to expect it; of *iudgement*, to auoide it; of *Hell*, to escape it; and of *Heauen*, to desire it.

3 Desire not to *fulfill* thy minde in *all* things: but learne to denie thy selfe *those* desires (though neuer so pleasing to thy nature) which being attained, will draw eyther *scandall* on thy *Religion*, or *hatred* to thy *Person*. Consider in euery thing the *ende*, before thou attempt the *Action*.

4 Labour daily more and more to see thine owne *misery*, through *vnbeleefe*, *selfe-loue*, & *wilful breaches* of *Gods Law*: and the *necessity* of Gods *mercy* through the merits of *Christs passion*, to be such: that if thou wer't demanded, *What is the vilest Creature vpon earth?* thy Conscience may answere; *mine owne*

owne ſelfe, by reaſon of my great ſinnes: And that if on the other ſide thou wer't asked, *What thou eſteemeſt to bee the moſt precious thing in the World?* Thy heart might anſwere, *One drop of Chriſts blood, to waſh away my ſinnes.* And as thou tendereſt the ſaluatiō of thy ſoule, liue not in any *wilful filthineſſe.* For *true faith*, and the *purpoſe of ſinning*, cā neuer ſtād together.

5 Approue thy ſelfe to be a *true* ſeruant of *Chriſt*, not only in thy *generall* calling, as in the frequent vſe of the *Word* and *Sacraments:* but alſo in thy *particular*, in making conſcience to eſchew euerie *knowne ſin:* and to obey God in *euery one* of his Commandements: like *Ioſiah*, who *turned to God with all his heart, according to al the Law of* Moſes. And *Zachary & Elizabeth, who walked in all the cōmandements of God without reproofe.* But if at any time, through

1 Kin. 13. 25. Luk. 1. 6.

through frailtie, thou ſlippeſt into any ſinne, lie not in it, but ſpeedily riſe out of it by vnfained repentance; praying for pardon till thy conſcience bee pacified, thy *hatred of ſinne* encreaſed, and thy *purpoſe of amendment*, confirmed.

6 Beware of affecting *popularity* by adulation: the *end* neuer prooues good. And though attained by *due deſert*; yet mannage it wiſely; leſt it proue more dangerous thē *contempt*. For States deſire but to *keepe* downe whom they *contemne* for their *vnworthineſſe*: but to *cut off* whom they *enuie* for their *greatneſſe*. He therefore is truly prudent; who (conſidering the premiſes) neither *affecteth*, nor *neglecteth* popularitie. But in any wiſe, take heed of harbouring a * *diſcontented minde*, for it may worke thee more *woe*, then thou art *aware* of. It is a *ſpeciall mercy*, in the mul-

* *Socrates in forum egreſſus, quàm multis ego inquit, non egeo. Non eſt ergo pauper, qui caret ſed qui eget.*

multitude of ſo *many bleſſings*, as thou doeſt enioy, to haue *ſome croſſes*. God giues thee *many bleſſings*, leſt through want (being his childe) thou ſhouldeſt *deſpaire*: And he ſends thee *ſome croſſes*, leſt by too *much* proſperity (playing the foole) thou ſhouldeſt preſume. Many who haue mounted to great *dignities*, would haue cõtented themſelues with **meaner*: had they knowne their [a] *great dangers*: Affect therfore *competencie*, rather then *eminencie*. And in all *thy will*, haue euer an eye to *Gods will*, leſt thy *ſelf-action*, turnes to thine *owne deſtruction*. Happy the man, who in this ſhort life is leaſt knowne of the World, ſo that hee doth truly know God, and himſelfe! Whatſoeuer *croſſe* therefore thou haſt to *diſcontent* thee; remember, that it is *leſſe* then thy *ſins* haue *deſerued*. Count therfore *Chriſt* thy chiefeſt *ioy*, and

* *Dimidium plus toto.* Heſiod.

[a] *Feriunt ſummos fulmina montes.* Hor. *Tangunt magnos triſtia fata deos.* Ouid.

Ἀεὶ γὰρ ἐπίκειται Qui notus nimis omnibus, ignotus moritur ſibi. Senec.

and *ſinne*, thy greateſt *griefe:* eſtimate no *want*, to the *want* of *Grace*, nor any *loſſe*, to the *loſſe* of Gods *fauour:* And then the diſcontentment, for *outward meanes* ſhall the leſſe perplexe thine *inward* minde. And as oft as *Satan* ſhall offer any motion of diſcõtentment to thy mind, remember Saint *Pauls* admonition, *We brought nothing into this World, and it is certaine, that wee can carry nothing out. And hauing food and raiment, lee vs be therewith content: But they that will bee rich, fall into tentation, and a ſnare, and into many fooliſh and hurtfull luſts, which drowne men in deſtruction, and perdition.* Pray therefore with wiſe *Agur: O Lord, giue mee neither pouerty nor riches: feede me with foode conuenient for me, leſt I bee too full, & denie thee, and ſay, Who is the Lord? or leſt I bee poore, and ſteale, and take the Name of my*

1 Tim. 6. 7. 8. 9. *Inſaniæ damnandi ſunt qui tam multa tam anxie congerunt quum ſit tam paucis opus.* Vives.

Pro. 30. 8. 9. *Vtuitur exiguo melius.* Claud.

my God in vaine.

7 Beſtow no more thought vpon *Worldly things* then thou *needs* muſt, for the diſcharge of thy *place*, and the maintenance of thine *eſtate*: but ſtill let thy care bee greater for * *heauenly*, then *earthly* things: & be more grieued for a [a] *diſhonor* done to God, then for an *iniurie* offered to thy *ſelfe*: But if any priuate iniurie bee offered vnto thee, beare it, as a Chriſtian, with *Patience*. Neuer was an innocent mã wronged, but if *patiently* he bare his croſſe, he * *ouercame* in the end. But thy *good name* in the meane while is wounded: beare that alſo with *Patience*. For hee that at the laſt day will giue thy *body* a reſurrectiõ, will as ſure, in his good time, grant a reſurrectiõ to thy *good name*. If *impatiently* thou fretteſt and vexeſt at thy wrongs, the *hurt* which thou doeſt *thy ſelfe*, is more thẽ that which thine *Enemie*

Tim. 6. 8. 9. Gen. 18. 10.
* Col. 3. 1. 2. Phil. 3. 20.
[a] Ioſ. 7. 9. Pſal. 139. 21. &c.

* *Nobile vincendi genus eſt patientia: vincit qui patitur: ſi vis vincere, diſce pati.*
Optima iniuriæ vltio eſt obliuio: efficax enim vt animum vrat, nec magis lædat, quam ſi facta non eſſet.

mie can doe vnto thee. Neither canſt thou more *reioyce* him, then to heare that it thorowly *vexeth* thee. But if thou canſt ſhew *Patience* on *earth*, *God* will ſhew himſelfe *inſt* from *Heauen*. Pray for him; for if thou bee a *good man* thy ſelfe, thou canſt not but *reioyce*, if thou ſhouldeſt ſee thy *worſt enemy* to become a *good man* too. But if hee ſtill *continueth* in his *malice*, and *increaſeth* in his *miſchiefe*, giue thou thy ſelfe vnto Prayer, committing thy *ſelfe*, and commending thy *cauſe* vnto the *Righteous Iudge* of Heauen and Earth, ſaying with *Ieremy*, *O Lord of hoſts, that iudgeſt righteouſly, & trieſt the reines and the heart: vengeance is thine, & vnto thee haue I opened my cauſe.* In the meane while, *wait* (with *Dauid*) *on the Lord: Be of good courage, and he ſhall comfort thine heart.*

Ier. 11. 20.

Ne verbis quod ſcis oſtentes, ſed rebus te oſtendere ſcire.

8 The more *others commend* thee

thee for any excellent act, bee thou the more *humble* in thine *owne thoughts*. Affect not the vaine praiſes of men: the bleſſed Virgin was troubled when ſhe was truely praiſed of an *Angel*. They ſhal be praiſed of *Angels* in *Heauen*, who haue eſchewed the praiſes of men on *earth*. Neither needeſt thou praiſe thy *ſelfe*: deale but vprightly, [b] *others* will doe that for thee. Be not thou *curious* to know *other* mens *doings*, but rather be carefull that no man know any ill *dealings* by *thee*.

b Pſal. 49. 18

9 Eſteeme no ſinne *little*: for the *curſe* of God is due to the *leaſt*: and the leaſt would haue damned thee, had not the Son of *God died* for thee. Bewaile therefor the *miſery* of thine owne ſtate: and as occaſion is miniſtred, [c] *mourne* for the *iniquity* of the *time*. Pray to God to *amend it*, and bee not thou one of them that make it *worſe*.

c Ezek 9.4. Pſa. 69.9.10. Marke 3.5.

10 Laſtly,

10 Lastly, thinke often of the [d] *shortnesse* of thy *life*, and *certainety of Death*: and wish rather a *good* life then a *long*. For, as *one* day of *Mans life* is to be preferred before the longest age of a *Stagge*, or *Rauen*: so one day spent *religiously*, is to be higher valued, thē a mans [*] *whole life* that is consumed in prophanesse.

Cast ouer therefore once euery day, the number of thy daies, by *substracting* those that are past (as being vanished like yester-nights dreame) *contracting* them that are to come (sith the *one halfe* must bee *slept* out, the *rest* made vncomfortable, by the *troubles* of the *World*, thine owne *sicknes*, and the *death* of friends:) counting [†] onely the *present day* thine; which spend, as if thou wer't to spend *no more*.

Secondly,

[d] *Heu fugiũt fræno non remorante dies.* Psal. 90. 9. 10 15. *Non quam diu, sed quam bene.*

[*] *Fruit, non vixit.* Senec. *Non refert quanta sit vita diuturnitas sed qualis sit administratio.* Vives. *Tota vita dies vnus, vt miriũ sit homines nõ exsatiari ũsdẽ toties redeuntibus.*

[†] *Non potest præsentem diẽ recte viuere is, qui se non eam quasi vltimam victurum esse cogitat.*

Secondly, for thy Words.

REmember, that thou muſt anſwere for euerie [a] *idle word:* that in [b] *multiloquie*, the wiſeſt man ſhal ouer-ſhoot himſelfe. Auoide therefore all *tedious and idle* talke, whereof ſeldome ariſeth *comfort*, many times *repentance:* eſpecially beware of *raſh* anſweres, when the tongue *out-runs* the mind. The worde was *thine* whileſt thou keptſt *it in:* it is * *anothers* as ſoone as it is *out*. O the ſhame, when a mans owne tongue ſhall bee produced a witneſſe, to the confuſion of his owne face!

Let then thy words bee *few*, but *aduiſed: forethinke* whether that which thou art to ſpeake, be *fit* to bee ſpoken: affirme no more, then what thou knoweſt to be *true*, and bee rather [c] *ſilent*, then ſpeake to an *ill*, or to *no* purpoſe.

[a] Mat. 12. 36.
[b] Pro. 17. 17. & 10. 19.

Dixiſſe ſæpe pœnituit, tacuiſſe verò nunquam.

* *Neſcit vox miſſa reuerti. Quam periculoſum illud, lingua quo vadis?*

Neſcit pœnitenda loqui, qui proferenda prius ſito tradidit examini. Caſſiod. lib. 10. Epiſt. 4.

[c] Iam 1. 19. *Conſultius eſt tacere quàm ineptè loqui.*

2. Let thy *heart* and *tongue* euer goe together in *honestie & truth*: hate [d] dissembling and lying in *another*, detest it in thy *selfe*, or God will detest thee for it: for *hee hateth a lier, and his father the Diuell alike*. And if once thou bee discouered to make no *conscience* of *lying*, no man will beleeue thee when thou speakest a *truth*; but if thou louest truth, more credit will be giuen to thy word, then to a liers *oath*. Great is the possession which *Satan* hath in those, who are so accustomed to lying, ý they will lie though they get nothing by it *themselues*, nor are not compelled vnto it by *others*. Let not thine *anger* remaine, when thou seest the *cause* remooued: and euer distinguish twixt him that offendeth of [f] *infirmity*, or against his *wil*, and him who offendeth [g] *maliciously*, and of set *purpose*: let the one haue *pitty*, the

[d] 1 Pet. 2. 1. Psal. 3. 2.

Si mendacem te norint, nemo tibi credet, etiamsi affirmes verissima, Arist.

Odi tanquam amaturus.

[f] Pro. 6. 30. Act. 3. 17. 1 Tim. 1. 13.

[g] Psal. 59. 5. Psal. 101. 7.

the other *iustice*.

3 Keepe thy *speech* as clean from all *obscenity*, as thou wouldest thy *meate* from *poyson*: and let thy talke be [h] *gracious*, that hee that heares thee, may grow better by thee: & be euer more earnest, when thou [i] speakest of *Religion*, then whē thou talkest of *worldly matters*.

If thou *perceiuest* that thou hast *erred*, *persevere* not in thine *errour*: reioyce to finde the truth, and *magnifie* it. Study therefore three things especially, to *vnderstand well*, to *say wel*, and to *doe well*.

And when thou meetest with *Gods children*, be sure to make some holy aduantage by them: learne of them, *all* the good that thou *canst*, and communicate with them, *all* the good things that thou *knowest*. The more good *thou* teachest *others*, the more will God still [k] minister vnto *thee*, For, as the

h Eph.4.29. Psal.1.2. Pro.31.26. *Pij est alios reddere Pios.*

i Psa.139.21. Psal.69.9. *Si verum studias silentio protinus reuerere, illique tanquam diuinæ rei assurgito.*

k Mark.4.24 25.

gifts of men, by much vſing, doe *periſh* and *decreaſe*; ſo the *gifts of God*, by much vſing, doe the more *grow* & *encreaſe*, like the [l] *Widowes* pitcher of oile, which, the more it poured to fill *other veſſels*, the more it was ſtill repleniſhed in it *ſelfe*.

l 2 Kin. 4. 2.

4 Beware that you beleeue not all that is *told* you, and that you tel not [m] al that you *heare*: for if you do, you ſhal not long enioy *true* friends, nor euer want great *troubles*. Therefore in accuſations, bee firſt *aſſured* of the truth, then *cenſure*. And as thou tendereſt the reputation of an *honeſt* heart, neuer let *malice in hatred*, make thee to *reueale*, that which *loue* in *friendſhip*, bound thee a long time to *conceale*. But for feare of ſuch after-claps, obſerue two things.

m Eccleſ. 3. 7 Luk. 2. 19.

Arcanum tibi creditum fidelius cuſtodi, quàm depoſitam pecuniam.

Firſt, though thou haſt *many acquaintance*; yet *make* not any thy *familiar friend*, but hee that

that *truly* * *feares God*: Such a one thou neuer needeſt to fear. For though you ſhould in *ſome particulars* fall out, yet Chriſtian *loue*, the *maine ground* of your friendſhip, will neuer fall away, and the *feare of God* will neuer ſuffer him to do thee any villanie.

* *Vera amicitia tantummodo eſt inter bonos. Mali nec inter ſe amici ſunt, nec cum bonis.*

Secondly, do nothing in the ſight of a *ciuill friend*, for which thou canſt not be *ſafe*, vnleſſe it bee concealed: nor any thing, for which (if *iuſt* cauſe be offered) thou needeſt feare him, if hee proues thine *vniuſt* enemie. If thou haſt done any thing amiſſe, aske God forgiueneſſe, and perſwade *thy ſelfe*, rather thy *thy friend*, to keepe thine owne counſell. For be aſſured, that what friendſhip ſoeuer is groũded vpon any other *cauſe* then *true Religion*: if euer that *cauſe faile*, the friendſhip *falleth off*: And the rather; becauſe that as God breeds

Ciuilem Amicum ſic habeas vt putes poſſe inimicũ fieri.

Quod taceri vis, prior ipſe taceas.

Bellum non eſt hominum, ſed (quod verbũ ſonat) lelluarum & vitijs non hominibus gerendum.

among men, *Truth*, *Peace*, and *Amity*, that wee ſhould liue to doe one another good: ſo the *Diuell* daily ſoweth *falſhood*, *diſcord*, and *enmitie*, to cauſe (if hee can) the *deareſt friends* to deuoure one another.

Epheſ. 5.4. Pſal. 15.3.

5 Make not a ieaſt of another mans infirmity: remember thine owne. Abhor the frothie *wit* of a filthie *nature*, whoſe *braines* hauing once conceiued an odde *ſcoffe*, his mind trauels (as a woman with child) till hee be deliuered of it. Yea, hee had rather loſe his *beſt friend*, then his *worſt ieaſt*. But if thou bee diſpoſed to bee *merrie*, haue a ſpeciall care to *three* things:

Irridere ſium nefas, impium immane, hominem inhumanum.

Nemo videtur ſibi tam vilis, vt irrideri mereatur.

Firſt, that thy mirth be not againſt *Religion*.

Secondly, that it bee not againſt *Charity*.

Phil. 4.4.

Thirdly, that it bee not againſt *Chaſtity*, and then be as *merrie* as thou *canſt*, *only* in the *Lord*,

6 Re-

6 Reioyce not at the fall of thine *enemy*; for no man knoweth what shall bee the manner of thine *own end*. But bee more glad to see the *worst mans amendment*, then his *punishment*. Hate no man, for feare lest *Christ* loues him: who will not take it well, that thou shouldest *hate whom he loueth*. *Christ loued* thee, when thou wast *his Enemy*: by the merits therfore of his blood, he requireth thee, for his sake to loue *thine Enemie*. Deny him (being a Christian) if thou darest. He asketh but forgiuenesse for forgiuenesse. The forgiuenes of *an* 100 *pence*, for the forgiuenes of *ten thousand Talents*. The 60. hundred thousand Crownes, for ten Crownes. Petty forgiuenesse of man, for the infinite forgiuenesse of Almightie God. Though thou thinkest thine enemy vnworthy to be forgiuen: yet Christ is wor-

* Pro. 24.17.

* Valentinianus Imp. *Cum supplicio mortis aliquis afficiendus esset, aiebat se malle ad vitã reuocare.* *Crudelis animi est alienis malis gaudere, & non misereri communẽ naturam.* Rom.5.8.10. Ephes.2.4.

Mat.28.24. 28.

thie to bee obeyed.

7 When the glory of God, or good of thy neighbor doth require it; ſpeake the truth, and feare not the face of Man. The frowne of a Prince may ſometimes be the fauor of *God*. Neither ſhall flatterie ſtill hold in credit, nor trueth alway continue in diſgrace.

Pſal. 1. 19. *Nec mendacij vtilitas eſt diuturna, nec veritatis damnū diu nocet.*

8 Euer thinke him a true friend, who tels thee ſecretly & plainly of thy faults. Hee that feeth thee offend, and tels thee not of thy fault; either flatters thee for fauor, or dares not diſpleaſe thee for feare. Miſerable is his caſe, who when hee needs, hath none to admoniſh him. Reprehenſion, bee it iuſt, bee it vniuſt; come it from the mouth of a friend, or of a foe; it neuer doth a wiſe man harme. For if it be true; thou haſt a warning to amend: if it bee falſe; thou haſt a caueat what to auoide. So euery way it makes a wiſe man

Reprehenſio ſemper vel meliores vel cautiores nos reddit.

Si reprehendi ſers ægrè, reprehendenda ne feceris.

man better, or warier. But if thou canst not endure to be reprehended; doe then nothing worthy of reprehension.

9 Speak not of *God*, but with *feare* and reuerence, and as in his *sight* and hearing. For seeing wee are not worthie to vse his Holy name in our *mouthes*: much lesse ought we to *abuse* it vainely in our *talke*. But *ordinarily* to vse it in *vaine*, *rash*, *or false* oathes; is an vndoubted signe of a soule, that neuer *truly* feared God. Pray therefore with *Dauid*, when thou art to speake in any matter that may moue passion: *Set a watch, O Lord, before my mouth: and keepe the dore of my lips.*

10 Lastly, in [a] *praising* be discreet; in [b]* *saluting*, courteous; in [c] *admonishing*, friendly; in [d] *forgiuing*, mercifull; in [e] *promising*, faithfull; and bountifull in [f] *recompencing* good seruice: making not the rewards of

Leuit. 19.22.

Deut. 28.58. Rom. 9.5. Eccles. 5.15. Psa. 139.4.7. *Qui facile in scriis iurat in iocis iurabit, qui in iocis, & in mendacio.* Vives. Psal. 141.3. a 1 Pet. 1.5.12. b Rom. 12.10 * *Affabilitas & comitas res sunt nullius impendij, amicitias tamen magnas conglutinant exhibitæ, dissoluunt prætermissæ.* c 1 Thes. 5. 26.14. d 2 The. 3.15 Leuit. 19.17. e Psal. 15.4. Ezech. 17.15 f Deut. 15. 13.14.

vertue, the gifts of *fauour*.

Thirdly, for thy actions.

1 DOe no *euil*, though thou mighteſt: for GOD will not ſuffer the *leaſt* ſinne (without bitter repentance) to *eſcape* vnpuniſhed. Leaue not vndone any *good* that thou canſt. But do nothing without a *calling*, nor any thing in thy *calling*, till thou haue firſt taken *counſell at Gods Word*, of the *lawfulneſſe* thereof, and prayed for his bleſſing vpon thy endeauour, and then doe it, in the name of God, with cheerefulneſſe of heart, committing the ſucceſſe vnto him; in whoſe power it is, to bleſſe with his *grace*, whatſoeuer buſineſſe is intended to his glory.

Pſal. 119. 101
1 Cor. 7. 2.
1 Sam. 30. 8.

2 When thou art *tempted* to doe an *euill* worke, remember that *Satan* is where his buſines is. Let not the childe of God be

1 Cor. 7. 5. *Imminet ſem-per occaſio ii ſuæ diabolus.* Greg.

bee the instrument of so base a *slaue*: hate the *worke*, if thou abhorrest the *author*. Aske thy *conscience* these two questions; *Would I haue another to doe this vnto mee? What shall I answere Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall doe this wickednesse, and sinne against him?* Mat.7.12. Luk.16.2. 2 Cor.6.2. 2 Cor.5.10. And remember with *Ioseph*, that though *no Man* seeth: yet God seeth *all*. Flie therefore (with *Ioseph*) from all sinnes, as well those which are *secret* in the sight of God, as those that are manifest in the eyes of *Men*. For God as hee is *iust*, without speedie repentance, will bring the secret sins, as hee did *Dauids, to the open light, before all Israel, and before the Sunne*. Bee therefore as much afraid of *secret* sins, as of open shame. And so auoid *all* in *general*, as that thou dost not allow to thy selfe any one *particular*, Gen.39.9. 11. &c. 2 Sam.12.12 Luk.3.17. & 12.2.

or

or *darling* sinne, which the *corruption* of thy nature could best agree withall: For the craftie *Diuell* can hold a mans soule as *fast by one*, as by *many* sins; and faster by that *one* which doth *please* thee, then by *all* those which beginne to bee *abominable* vnto thee. And as thou desirest to auoide a *sinne*: so be carefull to shun the * *occasion*.

Prou. 5. 8. & 6. 27.

Omnis peccandi occasio vitanda est, nam qui amat periculum peribit in illo. Eccluſ. 3.

3 In effecting good actions, which are within the compasse of thy *calling*, distrust not Gods prouidence, though thou see the *meanes* eyther *wanting*, *or weake*. And if meanes doe offer themselues, bee sure that they bee *lawfull*: and hauing gotten lawfull meanes, take heed that thou relie not more vpon *them*, then vpō *God* himself. Labour, in a lawfull calling, is Gods Ordinary meanes, by which hee blesseth his children with outward things. Pray therefore for Gods *blessing* vpon his owne

Iudg. 7. 27.

owne *meanes*, In earthly buſineſſe, beare an *heauenly* minde: do thou thy beſt endeuour, and commit the whole ſucceſſe to the *fore-ordaining wiſedome* of Almighty God. Neuer thinke to *thriue* by thoſe meanes which God hath *accurſed*. That will not in the end proue *gaine*, which is gotten with the *loſſe* of thy *ſoule*. In all therefore both *actions* and *meanes*, endeuour with *Paul* to haue *alway a cleare conſcience towards God, and towards men*.

Mat. 16. 26.

Hic murus aheneus eſto, nil conſcire ſibi nulla pallescere culpa. Hor. Act. 24 16.

Looke to your ſelues, what conſcience ye haue.

For conſcience ſhall damme, and conſcience ſhall ſaue.

4 Loue all *good things* for *Gods* ſake: but *God* for his owne ſake. While ſt thou holdeſt *God* thy friend, thou needſt not feare who is thine *Enemy*: for either *God* will make thine *enemy* to become thy *friend*, or will bridle him that he cannot hurt thee.

Pſal. 118. 6. 7 Rom. 8. 31. Prou. 16. 7.

Gen. 32. 4. &c. Gen. 31. 7. 29. 42. Exod. 32. 25. Num. 14. 42. 43. &c.

thee. No man is ouerthrowne by his Enemy, vnleſſe that firſt his ſinne haue *preuailed* ouer him, and *God* hath left him to himſelfe. Hee that would therefore be ſafe from the *feare* of his enemies, and liue ſtill in the *fauour* of his *God*: let him redeeme the folly of the *time paſt* with ſerious *repentance*: looke to the *time preſent* with Religious *diligence*, and take heed to the *time to come* with carefull *prouidence*.

Pſal. 27. 11. 12. 13.

5 Giue euery man the honour *due* to his *place*, but honour a man more for his *goodneſſe*, then for his *greatnes*. And of *whomſoeuer* thou haſt receiued a *benefit*, vnto *him* (as God ſhall enable thee) remember to be *thankfull*. Acknowledge it louingly vnto *men*, and pray for him heartily vnto *God*, & count *euery bleſſing* receiued from *God*, as a *pledge* of his eternall loue, and a *ſpur* to a *godly life*.

6 Be

6 Be not proud for any *externall* worldly *goods*, nor for any *internall* spirituall *gifts*. *Not for externall goods*, because that as they came *lately*, so they will *shortly* be gone againe, their losse therefore is the lesse to be grieued at, *Not for any internall gifts*, for as God gaue them, so will hee likewise take them away: if (forgetting the giuer) thou shalt abuse his gifts, to puffe vp thine heart with a pride of thine *owne* worth: and to contemne *others*, for whose good Almighty God bestowed those gifts vpon thee. Hast thou any *one vertue*, that moues thee to be *selfe conceited*? thou hast *twenty vices*, that may better *vilifie* thee in thine owne eyes.

Bee the same in the *sight of God*, who beholds *thy heart*, that thou *seemest* to bee in the *eyes of men* that see thy *face*. Content not thy selfe with *an outward good name*, when thy Conscience

Tu recte vivas si curas esse quod audis. Hor. Ep. ad Quint. *Nil iuuat bonum nomen reclamante Conscie.tia.*

Conſcience ſhall *inwardly* tell thee it is vndeſerued, & therefore none of thine. A *deſerued good name* for any thing, but for *godlineſſe*, laſts little, and is leſſe worth. In all the Holy Scriptures I neuer reade of an *Hypocrites* repentance: and no wonder, for whereas after *ſin*, *conuerſion* is left as a meanes to *cure all other* ſinners; what means remains to *recouer* him, who hath conuerted *conuerſion* it ſelfe into ſinne? Woe therfore vnto the Soule that is not, and yet ſtill ſeemeth religious.

7 Marke the *feareful ends* of notorious euill men, to abhorre their wicked actions; marke the *life* of the *godly*, that thou maieſt imitate it: and his bleſſed *end*, that it may comfort thee. *Obey* thy betters, *obſerue* the wiſe, *accompanie* the honeſt, and *loue* the Religious. And ſeeing the corrupt nature of man is prone to *Hypocriſie:* beware

Num.23.10. Pſal.37.35. 36.37.

beware that thou vſe not the *exerciſe* of Religion, as matters of *courſe and cuſtome*, without *care* and *Conſcience*, to grow more holy and deuout thereby. Obſerue therefore how by the continual vſe of Gods meanes, thou feeleſt thy ſpeciall *corruptions* weakened, and thy *ſanctification* more, and more increaſed: and make no more ſhew of holineſſe *outwardly* to the world, then thou haſt in the ſight of God *inwardly* in thine heart.

1 Cor. 11.28.

Iſay. 58.5.6. Mat.23.27. 28. Pſal.51.6.

8 Endeuour to rule thoſe who liue vnder thine *authority*, rather by *loue* then by *feare:* for to rule by [a] loue is *eaſie* and *ſafe*, but *tyranny* is euer accompanied with *care* and [b] *terror*. Oppreſſion will force the oppreſſed to take *any aduantage*, to ſhake off the yoake that they are *not able* to beare: neither will *Gods iuſtice* ſuffer the ſway that is grounded on *Tyranny*, long

[a] *Ama & impera, Blándo via latet imperio.* Auſ.

[b] *Qui terret plus ille timet ſors illa Tyranno conuenit*, Claud. *de inſtit. prin.*

long to continue. Remember that though by [c] *humane ordinance* they serue thee; yet by a more *peculiar right* they are [d] *Gods seruants*. Yea, now being *Christians*, *not as thy seruants, but aboue seruants, brethren beloued in the Lord*. Rule therefore ouer [e] *Christians*, being a Christian, in loue, and mercy, like *Christ* thy Master.

9 Remember that of al actions, none makes a *Magistrate* more like *God* (whose Vice-gerent he is) then in doing iustice *iustly*: For the due execution whereof:

First, haue euer an open eare to the *iust* complaints of *vniust* dealings.

Secondly, so lend one eare to the *accuser*, as that thou keepe the other for the *accused*: for [a] he that decreeth for *either* part, before *both* be heard, the decree may bee *iust*, but himselfe is *vniust*.

Thirdly,

[c] 1 Pet. 2. 13.
[d] Leu. 25. 55. Philem. v. 16 1 Cor. 9. 5.
[e] *Si Pericles quoties cuiuis inuidè indueret apud se dicere consueuit, Attende Pericles, quòd gestaturus es imperium in liberos Athenienses.* Plut. *in Apothegm. Quanto magis tu, quoties authoritatem exercituru es apud teipsum dicere deberes? Memento homo, quod imperium geris in liberatos Christianos.*

[a] *Qui statuit aliquid parte inaudita altera, æquum licet statuerit, haud æquus fuit,* Senec. in Med.

Thirdly, in hearing both parts, incline not to the right hand of *affection*, or to the left of *hatred*: as to beleeue arguments of *perſwaſion* for a friend, before arguments *concluding* for a foe.

Fourthly, denie not Iuſtice, which is *Regia menſura*, to the meaneſt Subiect: but let the cauſe of the *poore* and *needy* come in equall ballance with the Rich and Mighty. If thou perceiueſt on the one ſide in a cauſe, the *high Hills* of *cunning aduantages, powerfull combination, & violent proſecution:* and on the other ſide, *the low Vallies of pouerty, ſimplicity, and deſolation:* prepare thy way (as God doth) to Iudgement, by *raiſing Vallies, and taking downe Hils*, equalling inequality: that ſo thou maieſt lay the *foundation* of thy *ſentence* vpon an *euen ground*. In matters of *right* and *wrong* twixt party and party, let

Iudicious Sir *Fr. Bacons* Eſſaies of Iudicature.

* Luk. 3. 4. 5. Iſay. 40. 3.

let thy conſcience bee carefull,
*2 Chr.19.10 rather *Ius* *dicere*, to pronounce the Law that is made, *Secundum allegata & probata*, rather then *Ius dare*, to make a Law of thine owne, vpon the authoritie of *ſic volo, ſic iubeo*, fearing that feareful maledictiõ: *Curſed*
Deut. 27.17. *be he that remoueth his Neighbours Land-marke.* In trialls of *life* and *death*, let *Iudges*
Abak.3.1. like *Elohim*, *in Iuſtice, remember mercy*, and ſo caſt the ſeuere eye of *Iuſtice* vpon the *fact*, as that they looke with the *pittifull* eye of *Mercy* vpon the *Malefactor*, wreſting the fauour of *Law* to the fauour of *Life*, where *Grace* promiſeth amendment: but if *Iuſtice* requireth that * *one* rather then *vnitie* muſt periſh, and that a *rotten member* muſt be [a] cut off, to ſaue the *whole body* from putrifying; *fiat Iuſtitia.* But whileſt thou art pronouncing the *Sentence* of Iudgement on *another*,

* *Melius vt pereat vnus, quàm vt pereat vnitas.*
[a] *Enſe reſcindendum, ne pars ſyncera trahatur.*

another, remember that thine *owne* iudgement hangs *ouer* thine head. In al cauſes therfore iudge *aright*, for thou ſhalt bee ſure to finde a *righteous* Iudge, before whom thou muſt *ſhortly* appeare to be iudged thy *ſelf*; at what time thou maiſt leaue to thy *friend* this for thy *Epitaph*:

Nuper eram Iudex, iam Iudicis ante Tribunal
Subſiſtens, paueo: iudicor ipſe modo.

Many (I know not vpon what grounds) ſeeme to be much agreeued with the *Lawes* of the Land: but *wiſer Men* may anſwer them with the Apoſtle, *Nos ſcimus bonam eſſe Legem, modò Iudex ea legitimè vtatur*; *We know that the Law is good, if a man vſe it lawfully*. And hee ſhall bee vnto mee a *righteous Iudge*, whoſe heart neither corruptiõ of *bribes*, fear of *foes*, nor fauour of *friends* can withdraw from the *conſcionable* practice of 1 Tim. 1. 8.

of these precepts. And to that rare and venerable *Iudge*, I say with *Iehosaphat: Be of courage, and doe Iustice, and the Lord will be with the good.*

2 Chron. 19. 11.

10 Lastly, make not an *occupation* of any *recreation.* The *longest* vse of pleasure is but *short:* but the *paines* of pleasure abused, are *eternall.* Vse therefore *lawfull* recreation, so farre forth, as it makes thee the *fitter* in body and minde, to do more *chearefully* the seruice of God, & the duties of thy *calling.* Thy worke is great, thy time is but short. And *he who will recompence euery man according to his workes, standeth at the doore.* Thinke how much worke is *behind*, how *slow* thou hast wrought in the time which is *past*, and what a reckoning thou shouldest make, if thy *Master* should cal thee *this day* to thine accounts. Be therefore carefull hence-foorth, to make the *most*

Prou. 21. 17.

Phil. 4. 8. *Vita breuis opusque multum, operarij pigri, & vrgeat Paterfamilias,* Rabb. Apotheg.

Apoc. 22. 12. Iames 5. 9.

moſt aduantage of thy *ſhort* time that remaines, as a man would of an *olde Leaſe*, that were neere expiring: and when thou diſpoſeſt to *recreate* thy ſelfe, remember how *ſmall* a time is alotted for thy *life*: and that therefore much of that is not to be conſumed *in idlenes, ſports, playes, & toyiſh vanities*: ſeeing the *whole* is but a *ſhort while*, though it be *all* ſpent in doing the beſt good that thou canſt: for a Man was not created for *ſports, playes, and recreation*: but *zealouſly* to ſerue GOD in *Religion*, and *conſcionably* to ſerue his *neighbour* in his *vocation*, and by both to aſcertaine himſelfe of eternal ſaluation. Eſteeme therefore the loſſe of * *time*, one of the greateſt loſſes. Redeeme it carefully, to ſpend it wiſely: that when that time commeth, that thou mayeſt be no longer a *Steward* on earth; thy Maſter may welcome

* *Nihil eſt aliud tempus quàm vita, quam vnuſquiſque tantum, ſe amare profitetur, quâ rei nullius magis ſit prodigus quàm temporis.* Epheſ. 5.16. Luke 16.2. Mat. 25.21.

welcome thee, with an *Euge bone ſerue*, and giue thee a better in Heauen; where thou ſhalt ioyfully *enioy* thy Maſters *ioyes* for euermore.

Meditations for the Euening.

At Euening, when thou preparest thy ſelfe to take thy reſt, meditate on theſe few points.

Pſal.90. Iob.14.5.

1 THat ſeeing thy *dayes* are numbred, there is *one* more of thy number ſpent: and thou art *now* the neerer to thy end *by a day*.

Vitæ memor quàm ſis æui breuis. Hor.

2 Sit downe a while before thou goeſt to bed, and conſider with thy ſelfe what *memorable thing* thou haſt *ſeene, heard, or read* that day, more then thou ſaweſt, heardeſt, or kneweſt before,

before, and make thy *beſt vſe* of them; but eſpecially, call to minde, what ſinne thou haſt committed that day againſt God or *Man*, and what good thou haſt omitted: and humble thy ſelfe for both: If thou findeſt that thou haſt done any goodneſſe, acknowledge it to bee Gods grace, and giue him the glory, and count that day *loſt*, wherein thou haſt not done *ſome* good.

3 If by frailty or ſtrong temptation, thou ſhalt perceiue that thou haſt committed any grieuous ſinne or fault; *preſume* not to ſleepe, till thou haue vpon thy knees, made a *particular reconciliation* with *GOD* in *Chriſt* for the ſame: both by confeſſing the fault, and by feruent *praying*, for the pardon of the ſame. Thus making thy ſcore euen with *Chriſt* euery night, thou ſhalt haue the *leſſe* to account for, when

*. *Heu perdidi diem*, Tit. Veſp. Apoph thegm. *Nullus ſine linea dies.*

thou art to make thy finall reckoning, before his Maiesty in the *Iudgement day*.

Ephes.4.26.

4 If thou haue fallen out with any in the day, let not the Sunne *goe downe in thine anger* that night. If thy *conscience* tels thee that *thou* hast wronged him, *acknowledge* thine offence, and * *entreat* him to forgiue thee. If *he* haue wronged thee, offer him *reconciliation*; and if *he* will not be *reconciled*, yet do thou from thy *heart* forgiue him, *Mat.*5.23. But in any case presume not to be thine owne *reuenger*. For in so doing thou dost God a *double iniury*: First, in offering to take his *Sword of Iustice* out of his hand, as though he were not *iust*: hauing reserued the *execution* of *vengeance* to himselfe. Secondly, in *vsurping authority* ouer his seruant, without *referring* the cause to his *hearing*, and *censure*, being his and thy Master.

Non turpe est veniam precari, turpe est Deum aut hominem habere inimicum.

Mihi vindicta, dicit Dominus. Rom. 12.19.

Non est tibi ius in seruum alienum, imo in conseruum tuum.

Besides,

Beſides, thou art too partiall to be a Reuenger. For if thou bee to execute reuenge on thy ſelf, thou wilt doe it too lightly; if on thy Enemy, too heauily. It belongeth therefore to God to reuenge; to thee to forgiue.

And in teſtimony that thou haſt freely forgiuen him, *pray* vnto *God* for the *forgiueneſſe* of his fault, and the amendment of his life: and the next time that *occaſion* is offered, (and it lies in *thy power*) doe him good, and *reioyce* in doing it: for hee that doth good to his *Enemies*, ſhewes himſelfe the childe of God; and his *reward* is with God his *Father*.

Cui ſemel ignouerís, cura vt ille ſentiat bona fide id eſſe actum, & ſi qua in re illum iuuare potes, experiatur te amicũ, Viues. Mat. 3. 39. Rom. 12. 20.

5 Vſe not *ſleepe* as a *meanes*, to ſatiate the foggie *litherneſſe* of thy *fleſh*: but as a *medicine* to refreſh thy tyred ſenſes and members, *Sufficient* ſleepe quickneth the *minde*, and reuiueth the *body*: but *immoderate*

In vita tempus, quod ſomno impẽditur, non eſt vita. Vita enim vigilia eſt.

sleepe *dulleth* the one, and *fatneth* the other.

6 Remember that *many* go to *bed*, and neuer rise againe, till they be *wakened* and *raised vp* by the fearefull sound of the *last Trumpet*. But hee that *sleepeth* and *wakeneth* with *prayer*, sleepeth and wakeneth with *Christ*. If therfore thou desirest to *sleepe securely*, and safely, yeeld vp thy selfe into the hands of God, whilest thou art waking: and so goe to bed with a reuerence of *Gods maiesty*, and consideration of thine own *misery*, which thou maiest imprint in thy heart in some measure, by these meanes, and the like meditations.

Reade a Chapter in the same order as was prescribed in the morning: and when thou hast done, kneele downe on both thy knees at thy bed side, or some other conuenient place in thy Chamber, and lifting vp

vp thy *heart*, thine *eyes* and *hands*, to thy Heauenly *Father*, in the name and mediation of his *holy Sonne Ieſus*; pray vnto him, if thou haue the gift of Prayer.

1 *Confeſſing* thy ſinnes, eſpecially thoſe which thou haſt committed *that* day.

2 *Craning* moſt earneſtly (for Chriſt his ſake) *pardon and forgiueneſſe* for them.

3 Requeſting the aſſiſtance of his *Holy Spirit*, for amendment of life.

4 In *giuing thankes* for benefites receiued, eſpecially for thy *preſeruation* that day.

5 Praying for *reſt* and *protection* that night.

6 Remembring the ſtate of the *Church*, the *King*, and the *Royall Poſterity*, our Miniſters and Magiſtrates, and all our Brethren viſited or perſecuted.

7 Laſtly, commending thy

ſelfe and all *thine* to his gracious cuſtodie.

All which thou maieſt doe in theſe or the like words.

A Prayer for the Euening.

Pſal. 139.23. Pſal. 45.18.

MOſt Gracious *God*, and louing Father, *who art about my bed, and knoweſt my downe-lying, and mine vp-riſing, and art neere vnto all that call vpon thee, in truth and ſincerity*, I wretched ſinner doe beſeech thee, to look vpon me with the eyes of thy mercy, and not to behold mee as I am in my ſelfe: For then thou ſhalt ſee but an vncleane & defiled creature, *cõceiued in ſin, & liuing in iniquitie; ſo that I am aſhamed to lift vp mine eyes to Heauen, knowing how grieuouſly, I haue ſinned againſt heauen, and before thee:* For, *O Lord*, I haue tranſgreſſed

Pſal. 51.5. Hebr. 9.6.

Luke 19. 18.

Dan. 9.11.

all

all thy Commandements & righteous Lawes, not onely through negligence and infirmity, but oftentimes through *wilfull presumption*, contrary to my *knowledge*: yea contrary to the motions of thy *holy spirit* reclaiming me from them, so that I haue wounded my conscience, and grieued thy *Holy Spirit*, by whō thou hast *sealed me to the day of redemptiō*. Thou hast consecrated my Soule and body, to bee the *temples* of the *holy Ghost*: I wretched sinner haue defiled both, with all manner of pollution and vncleanneſſe. My *eyes* in taking pleasure to *behold vanity*, mine *eares* in hearing *impure* and *vnchast* speeches, my *tongue* in leasing and *euill* speaking: my *hands* are so ful of impurity, that I am ashamed to lift them vp vnto thee: and my *feete* haue carried mee after mine *owne* wayes: my *vnderstanding* and *reasoning* which

Ephes. 4. 30.

Psal. 119. 37. Isay. 6. 5. Isay. 1. 19.

Ro. 3. 15. 16.

ſelfe and all *thine* to his gracious cuſtodie.

All which thou maieſt doe in theſe or the like words.

A Prayer for the Euening.

Pſal. 139.23. Pſal.45.18. O Moſt Gracious *God*, and louing Father, *who art about my bed, and knoweſt my downe-lying, and mine vp-riſing, and art neere vnto all that call vpon thee, in truth and ſincerity*, I wretched ſinner doe beſeech thee, to look vpon me with the eyes of thy mercy, and not to behold mee as I am in my ſelfe: For then thou ſhalt ſee but an vncleane & defiled creature, *cõceiued in ſin, & liuing in iniquitie; ſo that I am aſhamed to lift vp mine eyes to Heauen, knowing how grieuouſly, I haue ſinned againſt heauen, and before thee:* For, *O Lord*, I haue tranſgreſſed

Pſal. 51.5. Hebr. 9.6. Luke 19. 18. Dan. 9.11.

all

all thy Commandements & righteous Lawes, not onely through negligence and infirmity, but oftentimes through *wilfull presumption*, contrary to my *knowledge*: yea contrary to the motions of thy *holy spirit* reclaiming me from them, so that I haue wounded my conscience, and grieued thy *Holy Spirit*, by whō thou hast *sealed me to the day of redemptiō*. Thou hast consecrated my Soule and body, to bee the *temples* of the *holy Ghost*: I wretched sinner haue defiled both, with all manner of pollution and vncleanneſſe. My *eyes* in taking pleasure to *behold vanity*, mine *eares* in hearing *impure* and *vnchast* speeches, my *tongue* in leasing and *euill* speaking: my *hands* are so ful of impurity, that I am ashamed to lift them vp vnto thee: and my *feete* haue carried mee after mine *owne* wayes: my *vnderstanding* and *reasoning* which

Ephes. 4. 30.

Psal. 119. 37.
Isay. 6. 5.
Isay. 1. 19.

Ro. 3. 15. 16.

are so quicke in all earthly matters, are only *blinde*, and *stupid*, when I come to meditate or discourse of *spirituall* and *heauenly* things: my memory, which should bee the *treasury*, of all goodnesse, is not so apt to remember any thing, as those things which are *vile* and *vaine*. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are only euill continually*. And these my sins *are more in number then the haires which grow vpon mine head*, and they haue growne ouer me like a loathsome *leprie*: *that from the crowne of my head, to the sole of my feete*, there remaines no part which they haue not infected. They make me seeme *vile in mine own eyes*; how much *more abominable* must I then appear in thy sight? And the *custome* of sinning hath almost taken away the *conscience*

Gen.6.5.

Psal.40.12.

Isay 1.6.

2 Sam.5. 22.
1 Ioh.3.20.

conſcience of ſin, and pulled vpon me ſuch *dulnes* of ſenſe, and *hardnes* of hart, that thy iudgements denounced againſt my ſins, by the faithfull *Preachers* of thy *Word*, doe not terrifie me to returne vnto thee by vnfained *repentance* for them. And if thou, *Lord*, ſhouldeſt but deale with mee, according to thy *iuſtice*, and my deſert, I ſhould vtterly bee confounded & condemned. But ſeeing that of thine infinite *mercy*, thou haſt ſpared me ſo long and ſtill *waiteſt* for my *repentance*: I humblie beſeech thee, for the bitter *Death*, and bloody *Paſſions* ſake, which *Ieſus Chriſt* hath ſuffered for mee, that thou wouldeſt pardon, and forgiue vnto mee all my ſins and offences, and open vnto mee that *euer-ſtreaming fountaine* of the *blood of Chriſt*, which thou haſt promiſed to open vnder the *New Teſtament*, to the penitent Zach. 13. 1.

tent of the houſe of *Dauid*: that all my *ſins* and vncleanneſſe may be ſo bathed in his *blood*, buried in his *death*, and hid in his *wounds*: that they neuer bee more ſeene, to *ſhame* me in this life, or to *condemne* mee before thy Iudgement ſeat, in the World which is to come. And for as much, O Lord, as thou knoweſt, that *it is not in Man to turne his owne heart, vnleſſe thou doeſt firſt giue him grace to conuert*: And ſeeing that it is as eaſie with thee to *make* mee righteous and holy, as to *bid* me to be ſuch: O my God, giue me grace, *to doe what thou commandeſt, & then command what thou wilt*, and thou ſhalt finde mee willing to doe thy bleſſed will. And to this end, giue vnto mee thine *holy ſpirit*, which thou haſt *promiſed* to giue to the *worlds end*, vnto all thine Elect people. And let ỹ ſame thy *holy ſpirit purge* my heart, *heale*

Ier. 10. 23.

Da Domine quod iubes, & iube quod vis, Auguſt.

Mat. 28. 20. Ioh. 16. 13.

my

my corruption, *ſanctifie* my nature, and *conſecrate* my ſoule & body, that they may become the *Temples* of the *holy Ghoſt*, to ſerue thee in *righteouſneſſe and holineſſe all the daies of my life*: That when, by thy direction and aſſiſtance of thy *holy ſpirit*, I ſhall *finiſh* my *courſe* in this ſhort and tranſitory life; I may cheereſully leaue this World, & reſigne my *Soule into thy Fatherly hands*, in ſ assured cõfidẽce of enioying euerlaſting *life* with thee, in thine Heauenly Kingdome, which thou haſt prepared for thine elect Saints, who loue the *Lord Ieſus*, and *expect* his appearing.

1 Cor. 3. 16. 17. Luk. 1. 74. Act. 13. 65. 2 Tim. 4. 7. Pſal. 31. 5. Mat. 25. 34. 2 Tim. 4. 8.

In the meane while, O Father, I beſeech thee, let thy *holy Spirit* worke in me ſuch a ſerious repentance, as that I may with *teares* lament my ſins paſt, with *griefe* of heart bee humbled for my ſinnes preſent, and with all mine *endeauour*, reſiſt the:

the like filthie ſinnes in time to come. And let the ſame thy *holy ſpirit* likewiſe keepe mee in the *vnity* of thy *Church*, leade mee in the *truth* of thy *Word*, & preſerue mee, that I neuer ſwarue from the ſame, to *Poperie*, nor any other errour or falſe worſhip. And let thy *Spirit* open mine *eyes* more and more, to
Pſal. 119. 18. ſee *the wondrous things of thy Law:* and *open my lips*, that my mouth may daily *defend* thy Truth, and *ſet forth* thy Praiſe. Encreaſe in me thoſe *good* gifts,
Pſal. 51. 15. which of thy *mercy* thou haſt already beſtowed vpon mee, & giue vnto mee a *patient* ſpirit, a *chaſt* heart, a *contented* minde, *pure* affections, *wiſe* behauiour, and al other graces which thou ſeeſt to be neceſſary for me: to gouerne my *heart* in thy feare, and to guide all my life in thy
Pſal. 19. 14. fauour: ỹ whether I *liue* or *die*, I may *liue* & *die* vnto thee, who art my God, & my Redeemer.

And

And heere (O Lord) according as I am bound, I render vnto thee from the *Altar* of my humblest heart, all possible thankes, for all those blessings and benefits, which so graciously and plentifully, thou hast bestowed vpon my soule and body, for this life, and for that which is to come: namely, for mine *Election, Creation, Redẽption, Vocation, Iustificatiõ, Sanctification*, and *Preseruation* from my child-hood vntill this present day and houre: and for the firme hope which thou hast giuen mee of my *Glorification*. Likewise for my *health, wealth, food, raiment*, and *prosperitie*: & more especially, for that thou hast defended me this day now past, from all perills and dangers, both of body and soule, furnishing mee with all *necessarie* good things, that I stand in need of. And as thou hast *ordained the day for man to trauell in*,

in, and the night for him to take his reſt: ſo I beſeech thee, ſanctifie vnto mee this nights *reſt* and ſleepe, that I may enioy the ſame, as thy ſweet bleſſing and benefit. That ſo this *dull* and *wearied* body of mine, being refreſhed with moderate ſleepe and reſt: I may bee the better enabled to walke before thee, doing all ſuch *good workes*, as thou haſt appointed; when it ſhall pleaſe thee, by thy *diuine* power to waken mee the next morning. And whileſt I ſleepe;

Pſal. 121. 5. doe thou, O Lord, *who art the keeper of Iſrael, that neuer ſlumbreſt, nor ſleepeſt*, watch ouer me in thy Holy prouidence, to protect me from all danger, ſo

Apoc. 12. 7. that neither the *euil Angels* of *Satan*, nor any wicked *enemie*, may haue any power to doe me any harme, or euill. And to this end, giue a charge vnto thy *ho-*

Pſal. 34. 7. *ly Angels*, that they (at thine appointment) *may pitch their tents*

tents round about mee, vnto defence and safety: as thou haſt promiſed that they ſhould doe *about them that feare thy Name.* And knowing that thy name is *a ſtrong tower of defence vnto all thoſe that truſt therein*; I heere recommend *my ſelfe*, and *all* that do belong vnto mee, vnto thy holy protection & cuſtody. If it be thy bleſſed will to call for mee in my ſleepe: O Lord, for *Chriſt* his ſake, haue mercy vpon me, and receiue my ſoule into thy Heauenly Kingdome. And if it bee thy bleſſed pleaſure to adde more *daies* vnto my life: O Lord, adde more *amendment* vnto my *daies*: and weane my mind frō the loue of the *world*, and worldly *vanities*, & cauſe me more and more to ſettle my conuerſation on *Heauen*, and *heauenly things*. And *perfect daily in mee, that good worke which thou haſt begun, to the glory*

Pſal. 19. 28.

Prou. 18. 1.

in, and the night for him to take his rest: so I beseech thee, sanctifie vnto mee this nights *rest* and sleepe, that I may enioy the same, as thy sweet blessing and benefit. That so this *dull* and *wearied* body of mine, being refreshed with moderate sleepe and rest: I may bee the better enabled to walke before thee, doing all such *good workes*, as thou hast appointed; when it shall please thee, by thy *diuine* power to waken mee the next morning. And whilest I sleepe;

Psal. 121. 5. doe thou, O Lord, *who art the keeper of Israel, that neuer slumbrest, nor sleepest*, watch ouer me in thy Holy prouidence, to protect me from all danger, so

Apoc. 12. 7. that neither the *euil Angels* of *Satan*, nor any wicked *enemie*, may haue any power to doe me any harme, or euill. And to this end, giue a charge vnto thy *ho-*

Psal. 34. 7. *ly Angels*, that they (at thine appointment) *may pitch their tents*

tents round about mee, for my defence and safety: as thou hast promised that they should doe *about them that feare thy Name.* And knowing that thy name is *a strong tower of defence vnto all those that trust therein*; I heere recommend *my selfe*, and *all* that do belong vnto mee, vnto thy holy protection & custody. If it be thy blessed will to call for mee in my sleepe: O Lord, for *Christ* his sake, haue mercy vpon me, and receiue my soule into thy Heauenly Kingdome. And if it bee thy blessed pleasure to adde more *daies* vnto my life: O Lord, adde more *amendment* vnto my *daies*: and weane my mind frō the loue of the *world*, and worldly *vanities*, & cause me more and more to settle my conuersation on *Heauen*, and *heauenly things.* And *perfect daily in mee, that good worke which thou hast begun, to the glory*

Prou. 18.10.

glory of thy Name, and the ſaluation of my ſinfull ſoule.

O Lord, I beſeech thee likewiſe, ſaue and defend from all euill and danger, thy whole *Church*, the *Kings* Maieſty, the *Queene*, the *Prince Charles*, together with the princely Count *Palatine* of *Rhene*, and the Religious *Princeſſe Elizabeth*, his Wife: keepe them all in the ſincerity of thy Truth, and proſper them in all grace and happines. Bleſſe the *Nobility*, *Miniſters*, & *Magiſtrates* of theſe Churches and Kingdoms, each of thē with thoſe graces which are expedient for their place and calling. And bee thou, O Lord, a comfort and conſolation to al thy people, whom thou haſt thought meet to viſit with any kinde of *ſickneſſe*, *croſſe*, or *calamity*. Haſten, O Father, the comming of our Lord *Ieſus Chriſt*. Make me euer mindfull of my *laſt end*, and of the *rec-*

Apoc. 6. 16. 22. 20.

loning

koning that I am to make vnto thee therein: and in the meane while, carefull, ſo to *follow Chriſt in the regeneration during this life*, as that with Chriſt I may haue a portion in the *reſurrection of the iuſt*, when this mortall life is ended. Theſe graces, and all other bleſſings; which thou, O Father, knoweſt to be requiſite and neceſſarie for mee, I humbly begge and craue at thy hands, in the *Name* and *mediation of Ieſus Chriſt* thy Sonne, and in that forme of Prayer, which he himſelfe hath taught me to ſay vnto thee. *Our Father, &c.*

Mat. 19. 28.

Luk. 14. 14.

An other ſhorter Euening Prayer.



Eternall GOD, and heauenly Father, if I were not taught and aſſured by the promiſes of thy Goſpell, and the

the examples of *Peter*, *Magdalene*, the *Publican*, the *Prodigall childe*, and many other *penitent* sinners: that thou art so *full of compassion*, and so readie to forgiue the greatest sinners, who are *heauiest laden* with sinne, at what *time soeuer* they returne vnto thee with penitent hearts, *lamenting* their sins, and *imploring* thy grace: I should *despaire* for mine owne sins, and bee vtterly discouraged, from presuming to come vnto thy *presence:* considering the *hardnes* of my heart, the *vnrulinesse* of my affections, and the *vncleannesse* of my conuersation, by meanes whereof I haue transgressed *all* thy *lawes*, and deserued thy *curse*, which might cause my *body* to bee *smitten* with some *fearefull disease*, my *soule* to languish with the *death of sinne*, my good *name* to bee traduced with scandalous *reproches*, & make mine *Estate* liable

Luk.22.61. Luk.7.47. Luk.18.14. Luk.5.20. Psal.103.8.

Mat.11.28. Ezech.18.21 22.&c.

Deut. 17.26. Gal.3.10.

able to all manner of *crosses*, & *casualties*. And I confesse Lord, that thy *mercy* is the cause that I haue not beene *long agoe confounded*. But, O my God, as thy mercy onely staied thy iudgement from falling vpon mee hitherto; so I humbly beseech thee, in the *bowels* of the mercy of *Iesus Christ*, *in whom onely thou art well pleased*, that thou wilt not deale with mee *according to my deserts*, but that thou wouldest *freely* and *fully* remit vnto mee all my sins and transgressions: and that thou wouldest *wash* them cleane from me, with the vertue of that most *precious bloud*, which thy Sonne *Iesus Christ* hath *shed* for mee. For he *alone* is the *Physitian*, & his *bloud onely* is the *medicine* that can heale my *sickenesse*. And hee is the *true* brasen *Serpent*, that can cure that poison wherwith the *fiery Serpēts* of my *sins* haue stung & poysoned my sick and

Lam.3.22. Mal.3.6.

Col.3.12. Mat.3.17.

Psal.15.7. Psal.28.4.

Hos.13.5.

Isa. 1.16.18.

Mat.9.12. 1 Ioh.1.7.

Ioh.3.14.

and wounded ſoule. And giue mee, I beſeech thee, thine *holy ſpirit*, which may aſſure mee of
Gal.4.5.6. mine *adoption*, and that may confirme my *faith*, encreaſe my *repentance*, enlighten my *vnderſtanding*, purifie my *hart*, rectifie my *will* and *affections*,
1 Theſ.5.23. and ſo *ſanctifie mee throughout, that my whole body, ſoule, and ſpirit may bee kept vnblameable vntill the glorious comming of my Lord Ieſus Chriſt*. And now, O Lord, I giue thee hearty *thanks*, and *praiſe*, for that thou haſt this *day* preſerued me from all harmes and perils, notwithſtanding all my ſinnes and ill deſerts. And I beſeech thee likewiſe defend me this night
1 Pet.5.8. from the *roaring Lion, which night and day ſeeketh to deuoure mee*. Watch thou, O Lord, ouer me this night, to keepe mee from his *temptations* and *tyranny*: and let thy mercy ſhield me from his vnappeaſable rage and

and malice. And to this end, I *commend* my ſelfe into thy hands and protection: beſeeching thee, O my Lord and God, not to ſuffer *Satan*, nor any of his euill *members*, to haue power to doe vnto mee any hurt or violence *this night*. And grant, good Lord, that whether I *ſleepe* or *wake*, *liue* or *die*: I may *ſleepe*, *wake*, *liue*, and *die* vnto thee, and to the glory of thy *name*, and the ſaluation of my *ſoule*. Lord bleſſe and defend al thy choſen people euery where. Grant our *King* a long and happy raign ouer vs. Bleſſe the *Queene*, Prince *Charles*, the *Prince Palatine of Rhene*, and the vertuous *Princeſſe Elizabeth* his Wife, together with all our Magiſtrates, and Miniſters: comfort them who are in miſerie, neede, or ſickneſſe: Good Lord, giue mee grace to be one of thoſe *Wiſe Virgins*, which may haue my *heart* pre-

Pſal. 31. 5.

Mat. 25. 2.

prepared like a *Lampe* furnished with the *Oyle of Faith*, and *light of good workes*; to meete the Lord *Iesus*, the sweet *bridegroome* of my *soule*, at his second, and sudden *comming* in glory. Grant this good Father, for *Christ Iesus* sake, my *onely* Sauiour and Mediatour, in whose blessed name, and in whose owne words I call vpon thee, as hee hath taught me:

Our Father which, &c.

Afterwards say:

Thy grace, O Lord Iesus Christ; thy loue, O Heauenly Father; thy comfort and consolation, O holy and blessed spirit, bee with mee, and dwell in my heart, this night, and euermore, Amen.

Then rising vp in a *holy* reuerence, meditate as thou art putting of thy clothes.

Things

Things to be meditated vpon, as thou art putting off thy clothes.

1 THat the day is comming when thou muſt bee as barely *vnſtript* of *all* that thou haſt in the *world*, as thou art now of thy *clothes*; thou haſt therefore heere, but the *vſe* of all things, as a *Steward*, for a time, and that vpon *accounts*. Whileſt therefore thou art truſted with this *Stewardſhip*, bee *wiſe* and *faithfull*.

Nudus in hunc mundū veni, ſimul hinc quoque nudus abibo.

Luk.16.2.

Mat.24.2.

2 When thou ſeeſt thy *bed*, let it put thee in minde of thy *graue*; which is now the *bed of Chriſt*: For *Chriſt*, by laying his holie *body* to reſt three daies, & three nights in the *graue*; hath *ſanctified*, and as it were *warmed* it for the bodies of his Saints, to reſt and ſleepe in, till the morning of the reſurrection: So that now, vnto the *faithfull*, death is but a ſweete *ſleepe*, and

Iob.17.13.

Vt ſomnus mortis; ſic lectus imago ſepulchri.

Mat.12.40.
1 Theſ. 4.14.

Iſa.57.2.

and the *graue* but Christs *bed*, where their bodies *rest* & *sleepe* in *peace*: vntill the ioyfull *morning* of the *resurrection* day shal *dawne* vnto them.

Isa.26.20.

Let therfore thy bed-clothes represent vnto thee the mould of the earth, that shall couer thee: thy *sheetes*, thy *winding-sheet*: thy *sleepe*, thy *death*: thy *waking*, thy *resurrection*. And beeing laid downe in thy bed, when thou perceiuest sleepe to approach: say, *I will lay mee downe and sleepe in peace, for thou Lord onely makest me dwell in safety*,

Psal.4.8.

Thus religiously *opening* euery Morning thy heart, and *shutting* it vp againe euery Euening, with the *word of God, and Prayer*, as it were with a *locke* and *key*: and so *beginning* the day with GODS worship, *continuing* it in his feare, and *ending* it in his fauor: thou shalt bee sure to finde the *blessing* of

God

God vpon all thy daies labours and good endeauours: and at night thou maieſt *aſſure* thy ſelfe, thou ſhalt ſleepe *ſafely*, & *ſweetly* in the *armes* of thy heauenly Fathers *prouidence*.

Thus far of the Pietie *which euery Chriſtian, in* priuate *ought to practice* euery *day*. *Now followeth that which hee (beeing a* Houſholder) *muſt practice* publikely *with his Family*.

Meditations for houſhold Pietie.

IF thou bee called to the gouernment of a *Family*, thou muſt not hold it ſufficient to ſerue God, and liue vprightly in thine *owne* perſon: vnleſſe thou cauſe *all* vnder thy *charge* to doe the ſame with thee. For the performance of *this* dutie, God was ſo well pleaſed with *Abraham*, that hee would not *hide* from him his counſell.

Gen.18.17. 19. For (saith God) *I know him that he will command his sons, and his Household after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement*; that *the Lord may bring vpon* Abraham, *that he hath spoken vnto him.* And *Abraham* had 318. men-seruants, which were thus *borne* and *catechized* in his house. With whose helpe he rescued also his Nephew *Lot* from the captiuitie of his enemies. And religiously-valiant *Ioshua protesteth* before all the people, that if they *all* would fall away from the *true* worship of GOD, yet *that hee and his house would serue the Lord.* And God himselfe giues a speciall charge to all housholders, that they do *instruct* their Family in his *word*, and traine them vp in *his* feare and seruice. *These words which I command thee this day, shall bee in thy heart, and thou shalt whet them*

Gen.4.14.

Iosh.24.15.

Deut.6.7.93

them continually vpon thy children, & shalt talk of them, when thou tarriest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp, &c. Thou shalt feare the Lord thy God, & serue him. *Dauid*, according to *this* law, had so ordered his Family, *That no deceitfull person should dwell in his house, but such as would serue God, and walke in his way.* Psal. 101. 6. And Religious *Hester* had taught her *Maids* to serue God *in fasting and prayer.* Hest. 4. 16. And the more to further thy familie in the *zeale* of Religion; settle euer thy chiefest affection on *those*, whom thou shalt perceiue to bee best addicted to *true Religion.* This also will turne to thine own aduantage in a double respect. First, God will the rather blesse and prosper the *labour* and handie *worke* of such *godly* seruants. For *Laban* perceiued *that God blessed him for* Gen. 30. 27.

Gen.39.3. *Iacobs ſake:* And *Potiphar* ſaw, that the *Lord made all that Ioſeph did, to proſper in his hand:* yea, when innocent *Ioſeph* was
Gen. 39.22. 23. caſt into Priſon, *his Keeper ſaw that whatſoeuer he did, the Lord made it to proſper:* and therfore the Keeper committed all the charge of the Priſoners into *Ioſephs* hand. Secondly, the *truer* a mã doth ſerue *God*, the *faithfuller* he will ſerue *thee*.

2 If euery *Houſholder* were thus carefull, according to his *duty*, to bring vp his Children and Familie in the *ſeruice* and *feare* of *God* in his *owne* houſe, then the houſe of *God* ſhould bee better filled, and the *Lords Table* more frequented euerie *Sabbath* day; and the Paſtours *publike* preaching and labour, would take *more* effect then it doth. The *ſtreets* of Townes & Cities, would not *abound* with ſo many drunkards, ſwearers, whore-mongers, and profane ſcor-

ſcorners of true *Piety* & *Religion*; *Weſt-minſter-Hall* would not bee ſo full of contentions, wrangling ſuites, & vnchriſtian debates: & the *Priſons* would not bee *euery* Seſſions ſo full of Theeues, Robbers, Traitors, and Murtherers. But alas, *moſt* Houſholders make no other vſe of their *Seruants*, then they do of their *beaſts*. Whileſt they may haue their *bodies* to doe *their* ſeruice, they care not if their *Soules* ſerue the *Diuell*. Yet the common complaint is; that *faithfull* and *good* ſeruants are ſcarce to be found. True; but the reaſon is, becauſe there are ſo many *prophane* and *irreligious* Maſters: for, the example & inſtruction of a *Godly* and *Religious* Maſter, will make a good and a faithfull ſeruant, as may witneſſe the examples of *Abraham*, *Ioſhuah*, *Dauid*, *Cornelius*, *&c.* who had good *ſeruãts*, becauſe they were Religious

Masters, such as were carefull to make their seruants *Gods* seruants.

It is the *chiefe* labor and care of most men, to *raise*, and to *aduance* their *house*; yet let thē *rise vp early, and lie downe late, and eate the bread of carefulnesse*, all will be but in vaine, for *except the Lord build a house*, (that is, raise vp a family) *they labour in vaine*. For God hath sealed this, as an *irreuocable* decree, that *he will powre his wrath vpon the Families that call not vpon his Name*: yea, *God will take the wicked, and plucke him out of his Tabernacle, and roote him out of the land, &c.* Yea, when his *iniquities are full*, hee will make *the land to spue out euery Canaanite*. *Religion* then, and the *Seruice* of God in a Family, is the *best* building, and *surest* entailing of House and Land, to a *man* and his *posterity*: for the *righteous Man shall inherit*

Psal. 127. 12.

Ier. 10. 25.

Psal. 52. 5.

Gen. 15. 16.

Leuit. 18. 25.

Psal. 37. 29.

herit the land, and dwell therein for euer.

As therefore if thou desirest to haue the *blessing* of God vpon thy *selfe*, and vpon thy *family*: eyther before or after thy owne priuate deuotion call euery morning *all* thy *family* to some *conuenient* roome; and first, either reade thy selfe vnto them a Chapter in the word of *GOD*, or cause it to be read distinctly by some other. If leisure serue, thou maiest *admonish* them of some remarkeable good notes; and then kneeling downe with them in reuerent sort, as is before described, pray with them in this manner.

Orig. would haue the word expounded in Christian houses. *Hom. 9. in Leuit.* *Augustine* saith, that which the Preacher is in the Pulpit, the same the housholder is in the house.

Morning Prayer for a Family.

O Lord our God and heauenly *father*, who art the onely Creator and Gouernor of Heauen & Earth,

and all things therein contained, wee confeſſe that wee are *vnworthy* to appeare in thy ſight and preſence, conſidering our manifold ſinnes, which we haue committed againſt *Heauen, and before thee:* & how that wee haue been *borne* in ſin, and do *daily* breake thy Holy Lawes and commandements, contrary to our knowlegde and Conſciences; albeit that we know that thou art our *Creator*, who haſt *made* vs; our *Redeemer*, who haſt *bought* vs with the *blood* of thine only begotten Son; and our *Comforter*, who beſtoweſt vpon vs, all the good and holy *graces*, which wee enioy in our ſoules and bodies. And if thou ſhouldeſt but deale with vs, as our wickedneſſe, and vnthankfulneſſe haue deſerued; what other thing might wee, O Lord, expect from thee, but *ſhame* and *confuſion* in this life, and in the World to come,

wrath,

wrath, and euerlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commaundement, & in the *confidence* which we haue in thy vnspeakeable & endlesse mercy in thy Son, our Sauiour *Iesus Christ*: wee thy poore seruants, appealing from thy Throne of *Iustice* (where we are iustly lost and condemned) to thy Throne of *grace*, (where mercy *raigneth*, to pardon *abounding* sin): doe from the bottome of our hearts most humbly beseech thee, to remit and forgiue vnto vs all our offences & misdeeds, that by the vertue of the precious blood of Iesus Christ, thine innocent *Lambe*, which he so abundantly shed, *to take away the sins of the world*: all our sins, both *original and actuall*, may be so cleansed, & washed from vs, as that they may neuer be laid to our charge nor neuer haue power to rise vp in Iudgement against vs.

And we beſeech thee, good *Father*, for *Chriſt* his death and paſſions ſake: that thou wilt not ſuffer to fall vpon vs that feareful curſe and vengeance, which thy Law hath *threatened*, and our ſinnes haue iuſtly deſerued. And for as much, O Lord, as wee are taught by thy word, *that Idolaters, Adulterers, Couetousmen, Contentious perſons, Drunkards, Gluttons, and ſuch like* inordinate liuers, *ſhall not inherit the Kingdome of God:* poure the grace of thy *Holy Spirit*, into our hearts, wherby wee may bee *enlightened* to ſee the filthineſſe of our ſins, to abhorre them: and may be more and more *ſtirred vp* to liue in *newneſſe* of life, and loue of thy *Maieſty*; ſo that wee may daily encreaſe in the obedience of thy *word*, and in a conſcionable care of keeping thy *Commandements*,

And now, Oh Lord, we render

der vnto thee moſt heartie *thankes*, for that thou haſt elected, created, redeemed, called, iuſtified, and ſanctified vs in good meaſure in *this* life, and giuen vs an aſſured hope that thou wilt glorifie vs in thy heauenly Kingdome, when this mortall life is ended. Likewiſe, wee thanke thee for our life, health, wealth, liberty, proſperitie, and peace; eſpecially, O Lord, for the cõtinuance of thy Holy *Goſpell* among vs, and for ſparing vs ſo long, & granting vs ſo Gracious a time of *Repẽtance*. Alſo wee praiſe thee, for all other thy mercies beſtowed vpon vs; more eſpecially for preſeruing vs this night paſt, frõ all dangers, that might haue befallen our ſoules or bodies. And ſeeing thou haſt now brought vs ſafe to the *beginning* of this day, wee beſeech thee, *protect and direct* vs in the ſame. Bleſſe and defend vs in our

our *going out*, & *coming in*, this day and euermore. Shield vs, O Lord frō the tentations of the Diuell, & graunt vs the custody of thy *Holy Angels*, to defend and direct vs in all our *waies*.

And to this end, wee recommend our selues, and all those that belong vnto vs, and are abroad from vs, into thy *hands*, and Almighty *tuition*. Lord defend them from all *euill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserue vs likewise this day, from falling into any *grosse* sinne, especially those whereunto our *natures* are most *prone*. *Set a watch before the dore of our lips*, that we offend not thy *Maiesty*, by any rash, or false oathes; or by any leaud or lying speeches: giue vnto vs *patient minds, pure and chast hearts*, and all other graces of thy Spirit, which thou knowest to bee needfull for vs, that wee may the better be

be enabled to ſerue thee in holineſſe and righteouſneſſe. And ſeeing that all *mans* labour without thy bleſſing is in vain; bleſſe euery one of vs in our ſeueral places and callings, *direct thou the works of our hands vpõ vs, euen proſper thou our handie-worke;* (for except thou *guide* vs with thy *grace*, our endeuours can haue no good *ſucceſſe*.) And prouide for vs all things which thou, O Father, knoweſt to bee needfull for euery one of vs, in our ſoules and bodies this day. And grant that we may ſo paſſe through the *pilgrimage* of this ſhort life; that our hearts being not *ſetled* vpon any tranſitory things, which wee meete with, in the way: our *ſoules* may euery day be more and more *rauiſhedde* with the loue of our *home*, and thine euerlaſting *Kingdome*.

Defend likewiſe, O Lord, thy Vniuerſall Church, and euery particular

particular member thereof: especially wee beseech thee to continue the peace and prosperity of these Churches, & Kingdomes, wherein wee liue. Preserue and defend from all euills and dangers, our Gracious *King*, the *Queene*, our hopefull *Prince Charles*, together with the *Princely Palsgraue* of *Rhene*, and Religious *Princesse Elizabeth* his Wife. Multiply their daies in blisse and felicity: & afterwards crowne thē with euerlasting ioy & glory. Blesse all our Ministers, and Magistrates with all graces needfull for their places, and gouerne *thou* them, that they may gouerne vs *in peace and godlinesse*. And of thy mercy, O Lord, cōfort all our brethren that are distressed, sicke, or any way comfortlesse, especially those who are afflicted eyther *with* an *euill* conscience, because they haue sinned against thy

word,

word, or *for a good* conſcience, becauſe they will not ſinne againſt thy *truth*. Make the *firſt* to know, that not one drop of the bloud of *Chriſt*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon vpon *repentance*, for the greateſt *ſinnes* of the chiefeſt *ſinner* in the World. And for the other, let not, O Lord, thy long ſufferance either too much *diſcourage* them, or to much *encourage* their enemies: but graunt them *patience* in ſuffering, and a gracious and ſpeedy *deliuerance*, which way may ſtand beſt with their *comfort* and thy *glory*.

Giue euery one of vs grace, to bee alwayes mindfull of his laſt end, & to be prepared with faith and repentance, as with a *wedding garment*, againſt the time that thou ſhalt call for vs out of this ſinfull World. And that in the meane while wee may

may ſo in all things, and aboue all things, ſeeke thy *Glory*, that when this mortall life is ended, we may then bemade partakers of *immortality*, and life eternal, in thy moſt bleſſed and glorious *Kingdome*.

Theſe and all other graces, which thou, O Father, ſeeſt to be neceſſary for vs, and for thy whole Church, we humbly beg and craue at thy hands; concluding this our imperfect prayer, in that *abſolute* forme of prayer which Chriſt himſelfe hath taught vs, ſaying.

Our Father, &c.

After prayers, let euery one of thy Houſhold (taking in the fear of God, ſuch a breakefaſt or refreſhing as is fit) depart: the children *to Schoole, the* ſeruants *to their worke*; euery one *to his office, the* Maſter *and* Miſtreſſe *of the Family to their callings*, *or*

or to some honest *exercises for recreation, as they thinke fit.*

The Practice of Pietie at meales and the manner of feeding.

BEfore Dinner and Supper, when the table is couered, ponder with thy selfe vpon these *Meditations*: to worke a deeper impression in thy heart of Gods *fatherly prouidence* and *goodnesse* towards thee.

Meditations before Dinner and Supper.

1 MEditate that *hunger* is like the sickenesse called a *Woolfe*: which if *thou* doest not feede, will deuoure thee, and eate thee vp: and that meat and drinke, are but as *Physicke*, or meanes which God hath ordained, to releeue and cure this *naturall infirmitie*, and necessitie of man. Vse therefore to eate

Hoc me docuisti, vt quemadmodum medicamenta, sic alimenta sumpturus accedam. Aug lib. 10. Conf.

eate and to drinke, rather to ſuſtaine and refreſh the *weaknes* of nature; then to ſatisfie the ſenſuality and delights of the fleſh. Eate therefore to liue, but liue not to eate. A Skauenger whoſe liuing is to empty; is to bee preferred before him that liueth but to fill Priuies. There is no ſeruice ſo * *baſe*; as for a man to bee a ſlaue to his belly. The Apoſtle tearmeth ſuch, *Belly-gods*, *Phil.* 3.19. Therfore wee may boldly terme them as the Scriptures doe other Idols, * *Gillulim*, Dungie-gods. *Hab.* 2.18.19. 2 *King.* 17.12. And as no *one* action (Gods ordinance excepted) makes a man more to reſemble a *beaſt* then eating or drinking: ſo the *abuſe* of eating and drinking to *ſurfeiting*, *drunkenneſſe*, and *ſpewing*, makes a man more *vile* then a *beaſt*.

2 Meditate of the *omnipotencie* of God, who made all theſe

* *Maiorſum & ad maiora genitus, quàm vt mancipium ſim mei corporis.* Senec.

* Of *Galal*, which ſignifieth mans Dung, as Ezec. 4.17.15.

theſe creatures of *nothing*: of his *wiſedome*, who feedeth ſo many *infinit creatures* through the vniuerſall world, maintaining all their liues, which hee hath giuen them: which ſurpaſſeth the wiſedome of all the Angels in Heauen: and of his *clemencie and goodneſſe*, in feeding alſo his *very enemies*.

Hebr. 11. 3.

Pſal. 145. 15. 16.

Mat. 5. 14-45 &c. Act. 14. 17.

3 Meditate, how many ſorts of creatures, as *beaſts*, *fiſh*, and *fowle*, haue loſt their liues, to become foode to nouriſh thee: and how *Gods* prouidēce from remote places hath brought all theſe *portions* together on thy Table, for thy nouriſhmēt: and how by theſe dead creatures hee maintaines thee in *health* and *life*.

4 Meditate, that ſeeing thou haſt ſo many *pledges* of *Gods* fatherly *bountie*, *goodneſſe* and *mercy* towards thee, as there are *diſhes* of meat on thy Table. Oh ſuffer not in ſuch a place, ſo

Hanc ob cauſam Gentiles menſas ſacra & feſta nominabant. Vives

gracious

gracious a God, to be abuſed by ſcurrility, ribauldry, or ſwearing: or thy * fellow brother, by diſgracefull *backe-byting*, *taunting* or *ſlandering*.

5 Meditate, how that thy Maſter *Ieſus Chriſt* did neuer eat any food, but *firſt* he *bleſſed* the Creatures, and gaue *thanks* to his Heauenly Father for the ſame. And after his laſt *Supper*, we read that *he ſung a Pſalme*. For this was the commaundement of God. *When thou haſt eaten & filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, &c.* This was the practice of the *Prophets*. For, *The people would not eate at their feaſt, till* Samuel *came to bleſſe their meat*. And ſaith *Ioel* to Gods people. *You ſhall eate & be ſatisfied, & praiſe the name of the Lord your God*. This alſo was ỹ practice of the *Apoſtles*. For Saint *Paul* in the ſhip gaue *thankes before meate*, in the preſence of all the people that

* Saint *Auſten* had writen ouer his table *Quiſquis amat dictis abſentum rodere famam, hanc menſam vetitam nouerit eſſe ſibi.* Poſſid. de vita Aug.

Luke 9.16. Mat.14.19. & 15.36. Mark.6.41. & 8.6. Luke 24. Ioh.6.11. Mark.26.30. Deut.1.10.

1 Sam.9.13.

Ioel.2.26.

Act.27.35.

that were therein. Imitate thou therefore in ſo *holy* an action, ſo *bleſſed* a Maſter, and ſo many worthy Preſidents that haue followed him, and gone before thee. It may bee, becauſe thou haſt neuer vſed to giue thankes at meales, therefore thou art now aſhamed to beginne. Thinke it no ſhame to *doe* what *Chriſt* did: but bee rather aſhamed, that thou haſt ſo long neglected ſo *Chriſtian* a duty. And if the *Sonne of God* gaue his father ſuch great thankes for a dinner of *Barley bread, and broyled fiſh*; what thankes ſhould ſuch a *ſinfull man* as thou art, render vnto God, for ſuch *varietie* of *good* and *daintie* cheare? how many a true Chriſtian would be glad to *fill* his belly with the morſels, which thou *refuſeſt*, and doe *lacke* that which thou *leaueſt*. How *hardly* do others *labour* for that which they eat, and

Iohn. 9.6. & 21.6.

and thou haſt thy foode *prouided* for thee, without eyther *care* or *labour*? To conclude, if
Dan.5.1.4. *Pagan Idolaters* at their feaſts were accuſtomed to *praiſe* their falſe *Gods*; what a ſhame is it for a *Chriſtian*, at his dinners and ſuppers, not to *praiſe* the true
Act.17.28. God, *in whom we liue, moue, and haue our being?*

6 Meditate, that thy *body*, which thou doſt now ſo daintily feed, muſt be (thou knoweſt not how ſoone) meate for
Iob.17.14. *Wormes: When thou ſhalt ſay to corruption, thou art my Father; and to the Worme, thou art my Mother, and my ſiſter,*

7 Meditate, how that many
Pſal.69.12. a *Mans table is made his ſnare*: ſo that through his intemperancy and vnthankefulneſſe, the meat which ſhould nouriſh his body, *kils* him with a ſurfeit: inſomuch, that more are killed with this *ſnare*, then with
Gen.3.17. 1 Tim.4.4.5. the *ſword*. And ſeeing that ſince

since the *Curse*, the vse (as of all creatures, so likewise) of meat and drinke, is vnto vs vncleane, till the same be *sanctified* by the *Word* of God and *Prayer*: and that man liueth not by *bread onely*, but by the *Word of Gods Ordinance*, and his *blessing*, which is called the *staffe of bread*: Sit not therefore downe to eate before you *pray*, & rise not, before you giue GOD *thanks*. Feed to suffice *Nature*, yet rise with an *appetite*, and remember thy poore Christian *brethren*, who suffer hunger, & want those good things, wherwith thou dost abound.

Mat. 4. 4. Leuit 26. 26.

Ezech. 4. 16. and 5. 16. 1 Sam. 9. 13. Mar. 14. 6. Luke 24. 30. 1 Cor. 10. 1. Rom. 14. 6. 1 Thes. 5. 18. Eccle. 10. 17. Luke 21. 34. Eccle 31. 10. Nehe. 6. 10. Amos 6. 6.

These things or some of them premeditated: (if there be not a Samuel present) lift vp with *all* comely reuerence, *thy heart with thy hands & eyes, vnto the* great Creatour *and Feeder of all* Creatures, *and before Meate pray vnto him thus:*

1 Sam. 9. 13. Mar. 14. 19.

Grace

Grace before meate.

OMoſt Gracious God, and louing Father, who feedeſt *all Creatures* liuing, which depend vpon thy Diuine *prouidence*: we beſeech thee *ſanctifie* theſe Creatures, which thou haſt ordained for vs: giue them vertue to nouriſh our bodies, in *life* and *health*: & giue vs grace to receiue them *ſoberly* and *thankefully*, as from thy hands: that ſo in the *ſtrength* of theſe and other thy *bleſſings*, we may walke in the *prightneſſe* of our *hearts*, before thy face, this day and all the dayes of our liues: Through Ieſus Chriſt, our Lord and onely Sauiour. *Amen.*

Pſal. 104. 27.
Ioel. 1. 10.
Pſal. 147. 9.
Iob. 39. 3.
1 Tim. 4. 5.
1 Reg. 19. 8.

Or thus.

MOſt gracious God, and mercifull Father, we beſeech

ſeech thee *ſanctifie* theſe Creatures to our vſe: make them *healthful* for our nouriſhment; & vs *thankefull* for all thy bleſſings, through Chriſt our Lord and only Sauiour. *Amen.*

Another Grace before meate.

O Eternall God, *in whom we liue, moone, and haue our being*, wee beſeech thee bleſſe vnto thy Seruants theſe Creatures, that in the *ſtrength* thereof wee may *liue*, to the ſetting forth of thy *praiſe* and *glory*: through Ieſus Chriſt our Lord and onely Sauiour. *Amen.*

After euery meale, bee carefull of thy ſelfe and Family, as Iob *was for himſelfe, and his Children*, Iob. 1.4. *leſt that in the cheerefulneſſe of eating and drinking, ſom ſpeech hath ſlipped*

out, which might be either offensiue to GOD, or iniurious to Man: And therefore with the like comely gesture and reuerence giue thankes vnto God, and pray in this manner.

BLessed bee thy holy name, O Lord our God, for these thy good benefites, wherewith thou hast so *plentifully* at this time *refreshed* our bodies, O Lord vouchsafe likewise to feed our soules, with ỹ *spirituall food* of thy holy *Word*, & *Spirit* vnto life euerlasting. Lord defend & saue thy whole Church: our Gracious *King*, & *Queene*, our Noble *Prince*, the Prince *Palatine* of *Rhene*, and the Ladie *Elizabeth* his wife; Forgiue vs our sins, and vnthankfulnes, passe by our manifold *infirmities*, make vs all mindfull of our *last ends*, and of the *reckoning* that wee are to make to thee therin. And in the meane while grant

grant vnto vs health, peace, and truth, in Ieſus Chriſt our Lord, and onely Sauiour.

Or thus.

BLeſſed bee thy holy name (Oh Lord) for theſe thy good benefits, wherewith thou haſt *refreſhed* vs at this time. Lord forgiue vs all our ſins and frailties; ſaue and defend thy whole *Church*, our *King*, *Queene*, and royal *poſterity*, and grant vs health, peace, & truth, in Chriſt our onely Sauiour, *Amen*.

Or thus.

WEE giue thee thankes (O heauenly Father) for feeding our bodies ſo graciouſly with thy good creatures, to this temporall life: beſeeching thee likewiſe to feede our ſoules with thy holy Word vnto life euerlaſting. Defend (O Lord) thine vniuerſall *Church*,

the *King*, *Queen*, and their royall *Posterity*, and grant vs continuance of thy grace and mercy, in Christ our onely Sauiour. *Amen.*

The Practice of Piety at Euening.

At Euening, when the due time of repairing to rest approacheth, call together againe all thy Family. Reade a Chapter in the same manner, that was prescribed in the Morning, Then (in the holy imitation of our Lord, *and his* Disciples) *sing a* Psalme. *But in singing of Psalmes, either after Supper, or at any other time, obserue these* Rules.

Rules to be obserued in singing of Psalmes.

1 BEware of singing diuine Psalmes for an *ordinarie recre-*

recreation; as doe men of impure Spirits, who ſing holy *Pſalmes*, intermingled with profane *Ballads*. They are *Gods Word*, take them not in thy mouth in vaine.

2 Remember to ſing *Dauids Pſalmes*, with *Dauids Spirit*. Mat. 22.43.

3 Practice Saint *Pauls* rule: *I will ſing with the ſpirit, but I will ſing with the vnderſtanding alſo.* 1 Cor. 14.15.

4 As you ſing, vncouer your heads, and behaue your ſelues in comely reuerence, as in the ſight of God, ſinging to God, in Gods owne words: but bee ſure that the *matter* makes more melodie in your *hearts*, thē the *Muſicke* in your *Eares*: for the ſinging with a grace in our hearts, is that which the Lord is *delighted* withall, according to that old verſe: 1 Cor. 11.4. Ephes. 5.19. Col. 3. 16.

Non vox, ſed votum, non muſica chordula, ſed cor.

Non clamans, ſed amans, pſallit in aure Dei.

'Tis not the voice, but vow:
Sound heart, not ſounding ſtring:
True zeale, not outward ſhow:
That in Gods eare doth ring.

5 Thou maieſt, if thou think good, ſing all the *Pſalmes* ouer in order: for all are moſt diuine and comfortable. But if thou wilt chuſe ſome *ſpeciall* Pſalms, as more fit for ſome *times*, and *purpoſes*: and ſuch, as by the oft vſage, thy people may the *eaſilier* commit to memorie:

Then ſing,

In the Morning, *Pſal.* 3. 5. 16. 22. 144.

In the Euening, *Pſalm.* 4. 127. 141.

For mercy after a ſin committed, *Pſal.* 51. 103.

In ſickneſſe, or heauineſſe, *Pſalm.* 6. 13. 88. 90. 91. 137. 146.

When

When thou art recouered. *Psal.* 30. 32.
On the Sabbath day, *Psal.* 19. 92. 95.
In time of ioy, *Psa.* 80. 98. 107. 136. 145.
Before Sermon, *Psalm.* 1. 12. 147. the 1. and 5. *Part* of the 119.
After Sermon, any *Psalme*, which concerneth the chiefe argument of the Sermon.
At the Communion, *Psalm.* 22. 23. 103. 111. 113.
For spirituall solace, *Psalm.* 15. 19. 25. 46. 67. 112. 116.
After wrong and disgrace receiued, *Psalm.* 42. 69. 70. 140. 144.

After the Psalme, all kneeling downe in reuerent manner, as is before described, let the Father of the Familie (or the chiefest in his absence) pray thus.

Euening Prayer for a Family.



Eternall God, and moſt gracious *Father*, wee thine vnworthy Seruants, here aſſembled, doe caſt downe our ſelues, at the *foot-ſtoole* of thy *grace*, acknowledging that we haue inherited our *Fathers* corruption, and actually in thought, word, and deed, tranſgreſſed *all* thy Holy Commandements, ſo that in vs naturally, there dwelleth nothing that is good: for our hearts are full of ſecret pride, anger, impatiencie, diſſembling, lying, luſt, vanity, prophaneſſe, diſtruſt, *too much* loue of our ſelues, and the world; *too little* loue of thee, and thy Kingdome, but emptie and voide of faith, loue, patience, and euery ſpirituall grace. If thou therefore ſhoul-

ſhouldeſt but enter into iudgement with vs, and ſearch out our naturall corruption, and obſerue all the curſed fruites and effects, that wee haue deriued from thence: *Satan* might iuſtly challenge vs for his own, and wee could not expect any thing from thy Maieſty, but thy wrath, and our condemnation, which we haue long agoe deſerued. But, good Father, for *Ieſus Chriſt* thy deare Sonnes ſake, *in whom only thou art well pleaſed*, and for the merits of that bitter death, and bloody paſſion, which wee beleeue that he hath ſuffered for vs: haue mercy vpon vs, pardon and forgiue vs all our ſinnes, and free vs from the ſhame and confuſion, which are due vnto vs for them, that they may neuer ſeaze vpon vs to our confuſion in this life, nor to our condemnation in the world which is to come. And for as much as

Mat. 3. 17.

thou haſt created *vs* to ſerue *thee*, as *all other* Creatures to ſerue *vs*: ſo we beſeech thee inſpire thy holy *Spirit* into our harts, that by his illuminatiō & effectuall working, wee may haue the inward ſight & feeling of our ſins, and naturall corruptions, and that wee may not be blinded in thē through *cuſtom*, as the Reprobates are: but that we may more and more loathe them, and bee heartily grieued for them, endeauouring by the vſe of all good meanes to ouercome, and get out of them. Oh let mee feele ỹ *power* of *Chriſts* death, killing ſin in our mortall bodies, and the *vertue* of his reſurrection, raiſing vp our ſoules to newnes of life. Conuert our hearts, ſubdue our affections, regenerate our minds, and purifie our nature; and ſuffer vs not to bee drowned in the ſtreame of thoſe filthie vices, & ſinfull pleaſures of this time, where-

Rom. 6. 6.
Phil. 3. 10.

wherewith thouſands are carried headlong to eternall deſtruction: but daily frame vs more and more to the likeneſſe of thy Sonne *Ieſus Chriſt*, that in righteouſneſſe and true holineſſe, we may ſo ſerue and glorifie thee, that liuing in thy *feare*, and dying in thy *fauour*, wee may, in thine appointed time, attaine to the bleſſed reſurrection of the iuſt, vnto eternall life. In the meane while, O Lord, encreaſe our *faith*, in the ſweete promiſes of the *Goſpell*, and our repentance from dead workes, the aſſurance of our *hope* in thy promiſes, our *feare* of thy name, the *hatred* of all our ſinnes, and our *loue* vnto thy children: eſpecially thoſe whom wee ſhall ſee to ſtand in *need* of our helpe and comfort: That ſo, by the fruits of *pietie*, and a righteous life, we may be aſſured that thy Holy Spirit doth dwell in vs, and that wee are

Rom. 8. 29.
Ephes. 4. 24.

are thy Children by *Grace* and *Adoption*. And grant vs, good Father, the continuance of health, peace, maintenance, and all other outward things: so farre foorth, as thy Diuine Wisedome shall thinke meete and necessary for euery one of vs.

And heere, *O Lord*: according to our bounden dutie, we confesse, that thou hast beene exceeding mercifull vnto vs all, in things of this life: but infinitely more mercifull in the things of a better life: and therfore wee doe heere from our very soules, render vnto thee all humble and hearty thankes, for all thy blessings & benefites bestowed vpon our soules and bodies: acknowledging thee to bee that *Father of lights, from whom we haue receiued all these good and perfect gifts*; and vnto thee alone for them, wee ascribe to be due, all glory, honour

Iam. 1. 17.

nour, and praiſe, both now and euermore. But more eſpecially, wee praiſe thy Diuine Maieſtie, for that thou haſt defended vs *this day* from all perils and dangers: ſo that none of thoſe iudgements (which our ſinnes haue deſerued) haue fallen vpon any one of vs. Good Lord, forgiue vs the ſins which this day wee haue committed againſt thy Diuine *Maieſty*, and our *Brethren*: and for Chriſt his ſake, bee reconciled vnto vs for them. And wee beſeech thee likewiſe of the ſame thine infinite goodneſſe and mercy, to defend and protect vs, and all that belong vnto vs, this night, from all danger of fire, robbery, terrours of euill Angels, or any other feare or perill, which for our ſins might iuſtly fall vpon vs. And that we may bee ſafe *vnder the ſhadow of thy wings*; we heere commend our bodies and ſoules and

Pſal 78.49.
Pſal.91.5.

Pſal.91.5.

and all that we haue, vnto thine Almighty protection. Lord bleſſe and defend both vs and them from all euil. And whileſt we ſleepe, do thou, *O Father*, who neuer ſlumbreſt nor ſleepeſt, watch ouer thy children, and giue a charge to thy *Holy Angels*, to *pitch their tents* round about our houſe and dwelling, to *guard* vs from all dangers: That ſleeping *with* thee, wee may in the next morning be wak'ned by thee; and ſo being refreſhed with moderate ſleepe, wee may be the fitter to ſet forth thy glory in the conſcionable duties of our callings.

Gen. 32.2. 1 Kings 6. 16.17. Pſa.91.11.12 Heb.1.14.

And wee beſeech thee, O Lord, to be mercifull likewiſe to thy whole Church, and to continue the tranquillity of theſe Kingdomes, wherein we liue, turning from vs thoſe plagues which the *crying ſinnes* of this Nation doe *crie* for.

Preſerue

Preſerue our Religious King *Iames* from all dangers and conſpiracies; bleſſe and proſper the *Queene*, our hopefull *Prince Charles*, the *Princely Palſgraue* of *Rhene*, and the Gracious *Princeſſe Elizabeth* his Deare Wife: all our Magiſtrates & Miniſters, al that feare thee, and call vpon thy name, al our Chriſtian brethren and ſiſters, that ſuffer ſickneſſe, or any other affliction or miſery: eſpecially thoſe, who any where do ſuffer perſecution, for the teſtimony of thy *Holy Goſpell*, grant them patience to beare thy croſſe; and deliuerance, when, and which way it ſhall ſeeme beſt to thy Diuine wiſdome. And Lord, ſuffer vs neuer to forget our laſt ends, and thoſe reckonings, which thē we muſt render vnto thee. In health and proſperity, make vs mindfull of ſicknes, and of the euil day that is behind, that theſe things

may

Luke 21.35.

Mat.25.3. &c.

may not ouertake vs as a *ſnare*, but that we may in good meaſure, like wiſe *Virgins*, be found prepared for the comming of *Chriſt*, the ſweete *Bridegroome* of our ſoules. And now, Oh Lord moſt holy and iuſt, wee confeſſe that there is no cauſe, why thou (who art ſo much diſpleaſed with ſinne) ſhouldeſt heare the Prayer of ſinners: but for his ſake onely who ſuffered for ſinne, and ſinned not. In the onely mediation therefore of thine *eternall Sonne Ieſus* our Lord and Sauiour, we humbly beg theſe, and all other graces which thou knoweſt to bee needfull for vs, ſhutting vp thoſe our imperfect requeſts, in that *moſt holy* prayer, which Chriſt himſelf hath taught vs to ſay vnto thee. *Our Father, &c.*

Thy grace, O Lord Ieſus Chriſt; thy loue, O heauenly Father; thy comfort and conſolation, O holy and bleſſed Spirit, bee

With

with vs, & remaine with vs this night and for euermore, Amen.

Then ſaluting one another, as becommeth *Chriſtians*, who are the *veſſels of Grace*, and *Temples* of the holy *Ghoſt*, let them in the feare of God depart euery one to his reſt; vſing ſome of the former priuate meditations for Euening.

Thus farre of the Houſeholders publique *Practice of Piety, with his Family, euery day. Now followeth his Practice of Pietie with the Church on the* Sabbath day.

Meditations of the true manner of practiſing Piety on the Sabbath day.

ALmighty GOD will haue himſelfe worſhipped, not onely in a *priuate* manner, by priuate perſons and families: but alſo in a more *publique* ſort, of all the godly ioyned together

together in a visible *Church*: that by this meanes hee may be knowne not onely to be *God* & *Lord* of euery *singular* person; but also of the Creatures of the *whole vniuersall* World.

Quest. But why doe not we *Christians*, vnder the *New*, keepe the *Sabbath* on the *same* seauenth day, whereon it was kept vnder the *Old Testament*?

Mat.12.1. Deut. 18.18. 19.

I answere: becausse that our *Lord Iesus*, who is the *Lord* of the *Sabbath*, and whom the Law it selfe commands vs to heare, did alter it from that *seuenth* day, to this *first* day of the Weeke, whereon we keepe the *Sabbath*. For the holy Euangelist notes; that our *Lord* came into the middest of the Holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then *blessed* the Church, *breathed* on the Apostles the *Holy Ghost*, and gaue them

Ioh.20.19. Vers.26.

them the miniſteriall *keyes*, and power of binding and remitting ſins. And ſo it is moſt probable hee did in a *ſolemne* manner *euery firſt day* of the weeke, during the forty daies hee continued on earth, betweene his *Reſurrection* and *Aſcenſion* (for the fiftieth day after, being the firſt day of the weeke, the Apoſtles were aſſembled) during which time, he gaue Commandements vnto the Apoſtles, and **ſpake vnto them thoſe things which appertaine to the Kingdome of God*, that is, inſtructed thē, how they ſhould throughout the Churches (which were to bee conuerted) *change* the *Sabbath* to the *Lords day*: the bodily ſacrifices of beaſts, to ſ Spirituall ſacrifices of Praiſe, Prayer, & Contrite hearts; the [a] Leuiticall *Prieſthood* of the Law, to the Chriſtiā *Miniſtery* of the Goſpel: the Iewiſh *Temples* & *Synagogues*, to *Churches* and

* Act. 1. 2. 3. *Cyril* bids vs note that S. *Iohn* doth not ſimply ſet downe the manner of Chriſts appearing vnto *Thomas* but alſo the circuſtance of the time (*poſt dies octo*) whence he concludes thus, *Diem igitur octauū Dominicum diem eſſe neceſſe eſt.* Cyril *in Iohan. lib.* 12. *cap.* 58.

[a] Heb. 7. 11. 12. Epheſ. 4. 8. 11. 1. 13.

and *Oratories:* the old Sacraments of *Circumcision* & *Passeouer*, to *Baptisme* and the *Lords Supper*, *&c.* as may appeare by the like phrase, *Acts* 19.8. and *Acts* 28.23. *Col.*4.11. put for the whole *summe* of *Pauls* Doctrine, by which was wrought al these changes, where it took effect. So that as *Christ* was fortie daies instructing *Moses* in *Sinai*, what hee should teach, and how hee should rule the Church vnder the *Law:* so hee continued forty daies teaching his Disciples in *Sion* what they should preach, and how they should gouerne the Church vnder the *Gospell.* And seeing it is manifest, that within those fortie daies, *Christ* appointed what Ministers should teach, and how they should gouerne his Church to the Worlds end; it is not to bee doubted, but that within those fortie daies hee likewise ordained

Ephes.4.1. 11.12.

ordained on, what day they ſhould keepe their *Sabbath*, & ordinarily doe the workes of their Miniſtery, eſpecially ſeeing that vnder the Old Teſtament, God ſhewed himſelfe as carefull both by his Morall and Ceremoniall Law, to preſcribe the *time*, as well as the *matter* of his worſhip. Neither is it a thing to bee omitted, that the Lord,[a] who hath times and ſeaſons in his own power, appointed this firſt day of the weeke, to be the very day[b] wherein he ſent downe from Heauen the *holy Ghoſt* vpon the Apoſtles, ſo that vppon that day they firſt beganne, and euer after continued the publike exercifing of their Miniſtery, in the[c] preaching of the Word, the[d] adminiſtration of the Sacraments, and the[e] looſing of the ſinnes of penitent ſinners. Vpon theſe and the like grounds,[f] *Athanaſius* plainly affirmeth, that the *Sabbath*

[a] Acts.1.7.

[b] Acts 2.1. &c.

[c] Act.2.1.4.
[d] Act.2.38. 41.42.

[e] Act.2.31.39

[f] Athan. *in frontiſpicio, hom. de ſent.*

bath day was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the Christian *Sabbath* is called the [g] *Lords day*, because it was ordained of the *Lord*, for the memoriall of his *Resurrection*. And as the Name of the [h] *Lord* honoureth the *one*, so doth it the other. And as the Lord of the Sabbath, by his *royal* prerogatiue, and *transcendent* authoritie, could; so hee had also reason to change the Holy Sabbath from the seuenth day to *this*, whereon we keepe it. For as concerning that seuenth day, wee followed the sixe daies, wherein God finished the Creation; there was no such *precise* institution, or necessity of sanctifying it perpetually, but such, as by the same authoritie, or vpon *greater*

[g] Apoc. 1. 10. The Scripture of the New Testament giues not this honourable title to any thing, but onely to the blessed Sabbath and holie Supper. For as he substituted the Lords Supper in stead of the Passeouer: so did he the Lords day, in the Iewish Sabbaths roome.

[h] 1 Cor. 11. 20.

ter reaſon & occaſion, it might very well be changed and altered vnto *ſome* other ſeuenth day. For the Commandement doth * not ſay, Remember to keep holy *the ſeuenth day, next following the ſixth day of the creation*, or this, or that ſeuenth day: but indefinitely remember that thou keepe Holy *a ſeuenth day*. And to ſpeake properly, as wee take a day for the *diſtinction of time*, called either a day *naturall*, conſiſting of 24. houres, or a day *artificiall*, conſiſting of 12. houres, from Sunriſing, to Sunne-ſetting: and withall conſider the Sun-*ſtanding ſtill* at noone, in *Ioſhuahs* time, the ſpace of a whole day: and the Sunne *going back* tenne degrees, (*viz.* fiue houres, almoſt halfe an artificiall day) in *Ezechias* time: the Iewes themſelues could not keepe their Sabbath vpon that *preciſe* and *iuſt diſtinction of time*, called at the

* A. Wolphij *Chronolog. de Temp. lib. 2. cap. 1. pag. 92. Legis ſubſtantia eſt, ſex diebus terrenis negotijs incumbere, ſeptima diuino cultui dare operam.*

Ioſh. 10. 12. 13. 2 Kin. 20. 11.

the first, the seuenth day from the Creation.

Adde hereunto, that in respect of the diuersitie of *Meridians*, and the *vnequall rising* and *setting* of the Sunne, euerie day varieth in some places a *quarter*, in some halfe, in other a *whole* day: Therefore, the Iewish seuenth day cannot precisely bee kept at the *same instant* of time, euery where in the World.

Christoph. Heluic. *Syst. cont. Theol. cum Iudais cap. de Sab.*

Now, our Lord Iesus hauing authority as *Lord ouer* the *Sabbath*, had likewise now farre greater reason and occasion to translate the Sabbath from the *Iewish* seuenth day, vnto the seuenth day, whereon Christians doe keepe the Sabbath.

Mat. 12. 8.

1 Because that by his *Resurrection* from the dead, there is wrought *a new spirituall Creation* of the World: without which all the Sonnes of *Adam* had been *turned* to euerlasting *destru-*

Isa. 65. 17. & c Isai. 66. 22. Psal. 90. 3.

destruction, and all the workes of the first creation had miserable vanished away.

And in respect of this new spirituall creation, the Scripture saith, that a *Old things are passed away, and all things are become new*: b *new* Creatures, c *new* people, d *new* men, e *new* knowledge, f *new* Testament, g *new* Commandement, h *new* names, i *new* way, k *new* song, l *new* garment, *new* wine, *new* vessels, m *new* Ierusalem, n *new* Heaven, and a *new* Earth. And therefore of necessity, there must bee in stead of the old, a *new* o Sabbath day, to honour and praise our Redeemer, and to meditate vpon the work of our Redempeion, and to shew the new change of the Old Testament.

a 2 Cor. 5. 17.
b Gal. 6. 15.
c 1 Pet. 2. 10.
d Eph. 4. 24.
e Col. 3. 10.
f Mat. 26. 28.
g Ioh. 12. 14.
h Apoc. 2. 17.
i Heb. 10. 10.
k Apoc. 3. 9.
l Luk. 5. 36.
m Apoc. 21.
n 2 Pet. 3. 13.
o Isa. 66. 22. Heb. 4. 9.

3. Because that on this day, *Christ* rested from all the sufferings of his *Passion*, & finished ỹ glorious Work of our *Redemp-*

tion. If therefore the *finishing* of the worke of the *first Creation*, whereby God mightily manifested himself vnto his Creatures, deserued a Sabbath for to solemnize the memoriall of so great a worke, to the honor of the worker, and therfore cals
Isa.58.13. it *mine holy Day*: much more doth the *new Creation* of the World, *effected* by the resurrection of *Christ*, (*whereby hee*
Rom.1.4. *mightily declared himselfe to be the Son of God*), deserue a Sabbath, for the perpetual commemoration thereof, to the honor of Christ, and therefore worthily called *the Lords day*. For, as
Apoc.1.10. the deliuerance out of the Captiuitie of *Babylon*, being greater, tooke away the *name* from
Ier.23.7.8. the deliuerance out of the bondage of *Egypt*: so the *day* whereon Christ finished the *redemption* of the World, did *more* iustly deserue to haue the Sabbath kept on *it*, then on that day, where-

wherin God ceaſed from *creating* the World. As therefore in the *Creation*, the firſt day wherin it was finiſhed, was cõſecrated for a *Sabbath*: ſo in the time of *Redemption*, the firſt day wherein it was perfected, muſt be dedicated to a holy reſt: But ſtill a ſeauenth Day kept according to Gods morall Cõmandement. The *Iewes* kept the *laſt* day of the weeke, beginning their *Sabbath* with the *night*, when God *reſted*: but Chriſtians honour the Lord *better*, on the firſt day of the week, beginning the *Sabbath* with the *day*, whẽ the Lord *aroſe*. They kept their *Sabbath* in *remembrance* of the Worlds *Creation*: but Chriſtiãs celebrate it in *memoriall* of the Worlds *Redemption*: yea, the *Lords* day being the firſt of the *Creation & Redemption*, puts vs in mind, both of the making of the *olde*, and redeeming of the *new* World.

Gen. 3. 2. Leuit. 23. 32. Neh. 13. 19.

Mat. 28. 1. Act. 20. 7. 11

Exod. 25. 31. As therefore vnder the *old Testament*, God, by the *glory* consisting of 7. *Lampes, seuen Branches, &c.* put them in remembrance of the *Creation, light, and Sabbaths rest*: So vnder the *New Testament, Christ, the true light of the World*, approcheth in the *midst of the 7. Lamps, & 7 golden candlesticks*, to put vs in minde to honour our Redeemer in the *light of the Gospell* of the *Lords seuenth day of rest*. And seeing the *Redemption*, both for *might and mercy*, so farre exceedeth the Creation; it stood with *great* reason, that the *greater* worke should carrie the *honour* of the day. Neither doth the *honorable* title of the *Lords day diminish* the glory of the *Sabbath*: but rather beeing added, *augments* the *dignity* thereof: as the name *Israel*, added vnto *Iacob*, made the Patriarch the more *renouned*,

Apoc. 1. 13.

Gen. 32. 28.

The

The reaſon taken frō the exāple of *Gods reſting* frō the work of the *creation* of the world cō. tinued in force, till ỹ Son of *God ceaſed* frō the worke of the *Redemptiō* of the world; & thē the *former* gaue place to the *latter*.

4 Becauſe it was foretold in the *old Teſtament*, that the *Sabbath* ſhould bee kept vnder the *new Teſtament* on the *firſt day* of the weeke.

For, firſt, in the 110. *Pſalme*, which is a Propheſie of *Chriſt*, and his Kingdome; it is plainly foretold; that there ſhould *be a ſolemne day of Aſſembling, wherein all Chriſts people, ſhould willingly come together in the beautie of holineſſe.* In ſo much that *no raine* (of peace) *ſhall bee vpon thoſe Families, that in that feaſt will not goe vp to Ieruſalem* (the Church) *to worſhip the King, the Lord of Hoſts.* Now on what day this holy Feaſt, & Aſſembly ſhould be kept; *Da-*

Pſal. 110. 3.

Zach. 14. 17.

nid ſheweth plainely, in *Pſalme* 118. which was a propheſie of Chriſt, as appeares, *Mat.* 21.42. *Act.* 4.11. *Epheſ.* 2.20. as alſo by the conſent of all the *Iewes*, as *Hierõ* witneſſeth. Foreſhewing how *Chriſt* by his ignominious death, ſhould bee *as a ſtone reiected of the Builders, or chiefe Rulers of Iudaa, and yet by this glorious reſurrection, ſhould become the chiefe ſtone of the corner:* he wiſheth § whole *Church* to keepe holy *that day*, wherupon *Chriſt* ſhould effect this wonderfull worke, ſaying,

Pſal. 118.24. *This is the day which the Lord hath made, let vs reioyce and be glad in it.* And ſeeing that vpon this day, that which *Peter* ſaith of *Chriſt*, appeareth to bee true, *That God made him both Lord, and Chriſt*, *Act.* 2.36. And therfore the whole Church vnder the *New Teſtament*, muſt celebrate the *Day of Chriſts reſurrection. Rabbi Bachay* alſo ſaw

saw by the fal of *Adam* on the 6. day, that on the same day *Messias should finish the Worke of Mans redemption*. And alluding to the speech of *Boaz* to *Ruth*, *Stayne vntil the Morning*, that *Messias* should rest in his *graue* all their Sabbath day. And hee gathereth from that speech, *Genes.* 1. on the first day, *Let there be light*, that the *Messias* should rise on the *first day of the Weeke*, from death to life, and cause the Spirituall light of the Gospell to enlighten the world, that lay in the shadow of darkenesse & death. The Hebrew author of the book, called *Sedar, Olam, Rabba, Cap.* 7. recordeth many memorable things, which were done vpon the first Day of the weeke, as so many types, that the chiefe worship of God should, vnder the *New Testament* bee celebrated vpon this day. As, *That on this day the*

Zohar vpon Gen. fol. 21.

H. Broughton. *Require of consent. pag.* 50. 51.

Ex. H. Wolphij, *Chron. de Temp. lib.* 2. *cap.* 2.

vland of Gods Maiesty ſhe ſhat vpon his people. Aaron and his Children, firſt inuested their Prieſthood. God firſt ſolemnely bleſſed his people. The Temper of his people, firſt offered publikely vnto God. The firſt day, wherein fire deſcended from Heauen. The firſt day of the World, of the Yeer, of Months, of the Weeke, &c. All ſhadowing, that it ſhould bee the firſt and chiefe holy day of the new Teſtament.

Aug. Epiſt. ad Ianuar. 119. cap. 13.

S. Auguſtine proueth by diuers places, and reaſons, out of the Holy Scripture, that the Fathers, and all the holy Prophets vnder the Old Teſtament, did foreſee and know, that our Lords day was ſhadowed by their eighth day of Circumciſion. And that the Sabbath ſhould bee changed from the ſeauenth Day, to the eighth, or firſt day of the Weeke. And Iunius out of Cyprian, ſaith, that Circumciſion was commanded on the eighth day, as a ſol-

Sacramentũ hoc fuit diei illius octaui, quo Dominus reſurrexit ad iuſtificationẽ noſtram, &c. vt ſcribit ad Fidium Cyprianus, l. 3. Ep. 10. Iunius in Gen. 17. 12.

crament of the eighth Day, when Christ should arise frõ the dead. The *Counsell Foro-Iuliense* affirmes, *ỹ Esay propheſied of the keeping of the Sabbath, vpon the firſt Day of the Weeke.* If this Myſtery was ſo clearely ſeene by the Fathers, vnder the ſhadowes of the *Old Teſtament*: ſure, the god of this world hath deepely blinded their mindes, who cannot ſee the truth thereof, vnder the ſhining light of the Goſpell. Therefore this change of the Sabbath day, vnder the New, was nothing but a fulfilling of that which was prefigured and fore-propheſied vnder the Old Teſtament. 2 Cor. 4. 4.

5 According to their *Lords* minde and Commandement, and the direction of the *Holy Ghoſt*, which alway aſſiſted thē: in their *Miniſteriall* Office, the Apoſtles in all the Chriſtian Churches (which they planted) *ordayned* that the Chriſtians

stians should keepe the Holy Sabbath, vpon that seuenth day, which is the *first Day of* the week; [a] *Concerning the gathering for the Saints, as I haue ordained in the Churches of* Galatia, *so doe yee also. Euery first day of the Weeke, &c.* [b] *When ye come together in the Church* (being the Lords day) *to eate the Lords Supper,* [c] *to remember and shew the Lords death till hee come, &c.* In which wordes note:

1 That the *Apostle ordained* this day to bee kept holy: therefore a diuine Institution.

2 That the Day is named the *first day* of the weeke, therefore not the *Iewish* seuenth, or any other.

3 *Euery first day* of the weeke; which sheweth a perpetuitie.

4 That it was ordained in the *Churches of Galatia*, as well as

[a] 1 Cor. 16. 1. 2.

[b] The Syriack translation hath, *Quum congregamini, nõ sicut iustum est in die Dominj nostri, comeditis & bibitis.* The Arabian translation also hath thus: *Non cõeditis & bibitis pro vt vere, diebus Dominj nostri decet,* & *Beze* witnesseth, that in one ancient Greeke copy, there is read, τὴν κυριακὴν the Lords day added to euery first day, &c.

[c] 1 Cor. 11. 20. 33. 26.

as of *Corinth*, and hee setled *one vniforme order* in al the[d] *Churches of the Saints*, therefore it was *vniuersall*.

5 That the exercises of this day, were [*] *collections* for the poore (which appeares by *Act.* 2.42. & *Iustine Martyrs* testimonie, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayers*, *Preaching* of the Word, and *Administration* of the Sacraments, therfore it was spirituall.

6 That he will haue the *collection* (though necessary) remoued, against his comming, lest it should hinder his preaching: but not their holy meeting on the Lords *day*; for it was the time ordained for the publike worshippe of the Lord, which argueth a necessitie.

And in the same *Epistle*, S. *Paul* protesteth, that he deliuered thē *none other* Ordinance, or

[d] 1 Cor. 14. 33.

[*] As the phrase of breaking of bread, comprehendeth all other exercises of religion, Act. 20.7. So this phrase of *hyming by in store*, comprehendeth all the other exercises of the Sabbath: & why should the Apostle require the collectiōs to be made on the first-day of the week, but because that on this day the holy assembly was held in the Apostles time?

1 Cor. 11. 3. & 15.12.

or Doctrine, but *what hee had receiued of the Lord.* In so much that hee chargeth them, that *If any man thinke himselfe to be a Prophet, or spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.* But he *wrote* vnto them, and *ordained* among them, to keep their Sabbath on the *first day* of the weeke: therefore to keepe the Sabbath on *that* day, is the very *Commandement* of the Lord. And how can hee bee either a true Prophet, or haue any grace of Gods Spirit in his heart, who seeing so clearly the Lords day, to haue been instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the *Lords day*, to be a *Commandement* of the Lord? The *Iewes* confesse this *change* of the Sabbath, to haue beene made by the Apostles, *Peter, Alphons. in Dialog. contra Iudaeos,*

1 Cor. 14. 37

deos, tit. 1.2. they are therefore more blinde and foolish then the *Iewes*, who prophanely deny it.

At *Troas* likewise Saint *Paul*, together with 7. of the chiefe Euangelists of the Church, *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tichicus* and *Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the *first* day of the weeke, in praying, preaching, and receiuing the *Lords Supper*. Acts 20. 4.5. 6.&c.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but *the Disciples beeing come together to breake bread upon the first day of the Weeke*, that is, to be partakers of the Holy Communion, at what time the Lords death was by the preaching of the Worde shewed, 1 *Corinth.* 11. 26. *Paul preached vnto them, &c.* And that

that none kept those meetings but Christians, who onely are called Disciples, *Act.* 11. 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath day, to the place where the Iewes and their Proselites were wont to pray, and there preached vnto them, *Acts* 16. 12. 13. so that it is as cleere as the Sunne, that it was the Christians vsuall manner, to [a] passe ouer the *Iewish* seauenth day, and to keepe the Sabbath: and their holy meetings on the *first* day of the weeke. And why doth S. *Iohn* call this the Lords day; but because it was a day knowne to be generally kept Holy, to the honour of the Lord Iesus, who rose from death to life vpō that day, throughout all the Churches which the Apostles planted? Which S. *Iohn* calleth the [b] *Lords day*, the rather to stirre vp Christians to a *thankefull* remem-

[a] Acts 21. 4. &c.

[b] Apoc. 1. 10 *Mos Christianus, &c.* It is the maner of Christians, to call it the Lords day, *Beda in Luc. cap.* 41.

membrance of their *Redemption*, by *Christ* his Reſurrection from the dead. And with the day, the *bleſſing* of the Sabbath is likewiſe *tranſlated* to the *Lords day*: becauſe that all the ſanctification belonging to this *new World* is in Chriſt, and from *him* conueied to Chriſtians. And becauſe there cãnot come a *greater* authoritie, then that of *Chriſt* and his *Apoſtles*: nor the *like* cauſe, as the *new Creation* of the World; therefore the Sabbath can neuer bee altered from *this* day, to any *other*, whileſt this world laſteth. Adde hereunto, how the Scripture noteth, ẏ in the *firſt* planting and ſetling of the *Church*: nothing was done, but by the ſpeciall order and direction of the *Apoſtles*, 1 *Cor*. 11. 34. 1 *Cor*. 14. 36. 37. *Tit*. 1. 5. *Act*. 15. 6. 24. and the *Apoſtles* did nothing but what they had warrant for from *Chriſt*, 1. *Cor*. 11. 23.

Heb. 2. 5. Heb. 2. 11. and 5. 9.

To

To ſanctifie then the *Sabbath* on the *ſeuenth Day*, is not a ceremoniall Law *abrogated*: but the Morall, and perpetuall Law of God *perfected*. So that the ſame *perpetuall* Commandemẽt, which bound the *Iewes* to keepe the Sabbath on *that* ſeuenth day, to celebrate the *Worlds Creation*, bindes *Chriſtians* to ſolemnize the Sabbath on *this* ſeuenth day, in memoriall of the *Worlds Redemption*: for, the fourth *Commandement*, being a *Morall* Law, requireth a *ſeuenth day*, to bee kept holy for euer. And the *Morality* of this, as of the reſt of the Commandements, is *more religiouſly* to be kept of vs vnder the *Goſpell*, then of the *Iewes* vnder the *Law*: by how much wee (in Baptiſme) haue made a more *ſpeciall Couenant* with God, to keepe his Commandements: and *GOD* hath couenanted with vs, to free vs from

from the *curse*, and to assist vs with his *Spirit* to keepe his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainely appeare by these reasons.

Ten reasons demonstrating the Commandement of the Sabbath to be Morall.

1 BEcause *all* the reasons of this Commaundement, are morall and perpetuall; And God hath *bound* vs to the obedience of *this* commandement, with more forcible reasons then to *any* of the rest. First, because he did fore-see, that irreligious men would either more carelesselie *neglect*, or more boldly *breake* this commandement, then any other. Secondly, because that in the *practice* of *this* Commandement, the *keeping* of *all* the other consisteth which

which makes God ſo often cõplaine, that *all* his *worſhip* is neglected, or ouerthrowne, whẽ the *Sabbath* is either *neglected or tranſgreſſed. It would make a man amazed (ſaith Mr. *Caluin*) to conſider how *oft*, and with what *zeale and proteſtation*, *God* requireth all that wil be *his people*, to ſanctifie the ſeuenth day. Yea, how the *God of mercie*, *mercileſly* puniſheth the breach of this Commandement with cruell death: as though it were the ſumme of his whole honour and ſeruice.

* Ier. 17.22. Ezec. 20.19. 20.21.24. Ezek.23.38. Nehe.9.4.

Ex Bodin *de Repub.l.4.c.2*

And it is certaine, that hee who makes no conſcience to breake the Sabbath, will not (to ſerue his turne) make any conſcience to breake any of the other Commandements; ſo hee may doe it, without *diſcredit* of his reputation, or *danger* of Mans Law. Therfore God placed this Commandemẽt in the *middeſt* of the two tables: becauſe

cauſe the keeping of *it* is the *beſt* helpe, to the keeping of all the *reſt*. The *conſcionable* keeping of the Sabbath, is the *Mother* of all Religion, and good diſcipline in the Church. Take away the Sabbath, and let euery Man ſerue God *when* hee liſteth; and what will ſhortly become of *Religion*, and that *peace*, and *order*, which God will haue to bee kept in *his Church*? The *Sabbath day* is Gods *market day* for the weeks prouiſion, wherin *He* wil haue vs to come vnto *him*, and *buy of him without ſiluer or money*, the *Bread* of Angels, and *Water* of life, the *wine* of the Sacraments, and *Milke* of the Word, to feede our Soules: *tried Gold*, to enrich our Faith: precious *eye-ſalue*, to heale our ſpirituall blindneſſe: and the *white raiment* of Chriſts righteouſneſſe, to couer our filthie nakedneſſe. He is not *farre* from true

1 Cor. 14. 33. 40.

Eſay. 55. 1. 2.

Apoc. 3. 18.

true *Pietie*, who makes conscience to *keepe* the *Sabbath* day: but hee who can *dispense* with his conscience to *breake* the *Sabbath* for his owne profit or pleasure, his *heart* neuer yet felt, what either the *feare* of God, or *true* religion meaneth. For, of *this* Commandement may that speech of S. *Iames* be verified; *He that faileth in one, is guilty of all.* Seeing therefore, that God hath *fenced* this commandement with so many *morall* reasons, it is euident, that the Commandement it selfe is *morall*.

Iames. 2. 9.

2 Because it was commanded of God to *Adam* in his *Innocencie*: whilest (holding his happinesse, not by Faith in *Christs Merits*, but by Obedience to *Gods Law*): he *needed* no Ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seuenth day cannot bee simply a Ceremonie,

nie, but an Essentiall part of Gods worship, enioyned vnto Man, when there was but one condition of all men. And if it was necessary for our *first Parents* to haue a *Sabbath Day*, to serue God in their *perfectiõ*, much more neede their *Posteritie* to keepe the *Sabbath* in the state of their *corruption*. And seeing *God himselfe* kept *this* day holy, how can that man be holy, that doth *wilfully* prophane it? Gen.2.8.

3 Because it is one of the Commandements which *God* spake with his owne mouth, & twice [a] wrote with his *owne* fingers in Tables of stone, to signifie their authoritie and perpetuitie. All that God wrote, were *morall* and *perpetuall* Cõmandements, and those are reckoned *tenne* in number. If this were now but an abrogated Ceremony, then there were but *nine Cõmandements*. The Ceremoniall [a] Exod.34.1. &c. Deut.4.13. Deut.4.4.

monial that were to be *abrogated by Christ*, were written *all* by *Moses*. But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no *Ceremoniall* Law was put, to shew that they should be the perpetuall *rules* of the Church, yet such, as none could *perfectly* fulfill & keepe, but *only* Christ.

1. Reg. 8. 9. Heb. 9. 3.

4 Because Christ professeth, *that hee came not to destroy the morall Law:* and that the *least* of them should not be *abrogated* in his Kingdom of the *New Testament*. Insomuch, that *whosoeuer breaketh one of the least of these tenne Commandements, and teacheth men so, hee should be called the least in the kingdom of Heauen:* that is, hee should haue no place in his Church. Now the Morall Law commandeth one day of seauen to bee perpetually kept a Holie Sabbath. And Christ himselfe

Rom. 5. 17.

Mat. 5. 19.

expresly

expreſly mentioneth the keeping of a *Sabbath* among his Chriſtians, at the deſtruction of *Ieruſalem*, about 42. yeeres after his reſurrection. By which time, all the *Moſaicall* ceremonies (except eating of bloud, and things ſtrangled) were *by* a publike Decree of all the Apoſtles *quite aboliſhed*, and abrogated in Chriſtian Churches. Acts 15.20. 21.24.28.

And therefore *Chriſt* admoniſhed his Diſciples, *to pray that their flight be not in the Winter, nor on the Sabbath day.* Mat.24.20.

Not in the Winter; for that (by reaſon of the *foulneſſe* of the waies & weather) their flight ſhould bee more *painfull* and *troubleſome* vnto them: not vpon the *Sabbath*, becauſe it would bee more *grieuous* to their hearts, to ſpend *that day* in toyling to ſaue their *liues*, which the Lord had commanded to be ſpent in *holy exerciſes*, to comfort their *ſoules*. Now if the ſanctifying of

of the Sabbath on this day had beene but *ceremoniall*: it had beene no griefe to haue fled on *this day*, no more then on any *other* day of the weeke. But in that *Christ* doth tender so much this feare and griefe of beeing driuen *easily on the Sabbath day*: and therefore vrgeth his to pray vnto God to *preuent such* an occasion: he plainly demonstrates, ỳ the *obseruation* of the Sabbath is no abrogated ceremony, but a Morall Cõmandement, confirmed & established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath; S. *Iohn* will tell you, that it was on the *Lords day*; *Apoc.* 1. 10. If you will know on what day of the week that was; S. *Paul* will tell you, that it was on euery *first day* of the weeke, 1 *Cor.* 16. 1.

As *Christ* admonished, so *Christians* pray, and according to

to their prayers, God (a little before the wars began) *warned* by an *Oracle*, all the *Christians in Ierusalem*, to depart thence, and to goe to *Pella*, a little Towne beyond *Iordan*: and so to escape the wrath of *God*, that should fall vpon that City and Nation. If then a *Christian* should not, without *griefe of heart*, flie for the *safety* of his life on the *Lords day*: with what ioy or *comfort* can a true Christian *neglect* the holy *exercises* of Gods worship in the Church, to spend the greatest part of the *Lords Day* in prophane and carnal sports, or seruile labour? And seeing the destructiō of *Ierusalem*, was both a *Type*, and an assurance of the destruction of the *World*: who seeth not, but that the holy *Sabbath* must continue till the very end of the world?

Euseb. hist. Eccles. l. 3. c. 5 it is probable, that this Oracle was that voice (*migremus hinc*) which with an earthquake was heard by night in the Temple, mentioned by *Iosephus de bello Iudaico. l. 7. c. 12*

Mat. 24. 35.

5 Because that all the *Ceremoniall* Law was enioyned to

the *Iewes onely*, and not to the *Gentiles*: but this Commandement of the holy Sabbath, (as Matrimonie) was instituted of *God*, in the state of *innocency*, whē there was but one state of al men: and therefore enioyned to the *Gentiles*, as well as to the *Iewes*. So that al Magistrates, & Housholders were cōmanded, to *constraine all strangers*, (as well as their *owne Subiects*, and *Family*) to obserue ỹ holy *Sabbath*, as appeares by the fourth Commandement, and practice of *Nehemiah*. All the Ceremonies were a *partition* wall to separate *Iewes and Gentiles*. But seeing the *Gentiles* are bound to keepe this Commandement as well as the *Iewes*; it is euident that it is no *Iewish* ceremony. And seeing the same authority is for the *Sabbath* that is for *marriage*; a man may as well say, that *marriage* is but a ceremoniall law, as the *Sabbath*.

Isa.56.6.

Nehem.13. 11.&c. Ephes.2.14.

bath. And remẽber, that where *marriage* is tearmed but *once* the couenant of God, because instituted by God in the *beginning:* So the Sabbath is *euery where* called the *Sabbath of the Lord thy God,* because ordained by God *in the same* beginning, both of *time, state, and perpetuity:* therefore not Ceremoniall.

Prou 2.17. Mat. 19.6.8.

Nitimur in vetitum. Hor. Rom.7.14. Gen.1.14. Iob.9.9. Iob.38.31. Amos 5.8.

The *corruption* of our nature foũd in the *manifest oppositiõ* of wicked mẽ, & in the *secret vnwillingnes* of good men to sanctifie *sincerely* the Sabbath, sufficiently demonstrateth that the Commaundement of the Sabbath is *spirituall* and *morall.*

7 Because that as *God* by a *perpetual* decree, made the Sun, the Moone, and other lights in the *Firmament* of Heauen, not only to diuide the *day from the night,* but also to be for [a] *signes,* and for [b] *seasons,* & for [c] *daies,* and for [d] *yeeres:* so hee ordai-

[a] To distinguish twixt Spring and Harueſt, Summer and Winter, and to foreshew Iudgements to come.
[b] *Moadim sig.* Sacred times appointed for Gods holy worship, hauing speciall significations & promises.
[c] One of the seuen daies of the week, fiõ the other
[d] *Solar, Sabbatarie* and *Iubilee.* Exod.23. 11.12.

the *Iewes onely*, and not to the *Gentiles*: but this Commandement of the holy Sabbath, (as Matrimonie) was instituted of *God*, in the state of *innocency*, whē there was but one state of al men: and therefore enioyned to the *Gentiles*, as well as to the *Iewes*. So that al Magistrates, & Housholders were cōmanded, to *constraine all strangers*, (as well as their *owne Subiects*, and *Family*) to obserue ỹ holy *Sabbath*, as appeares by the fourth Commandement, and practice of *Nehemiah*. All the Ceremonies were a *partition* wall to separate *Iewes and Gentiles*. But seeing the *Gentiles* are bound to keepe this Commandement as well as the *Iewes*; it is euident that it is no *Iewish* ceremony. And seeing the same authority is for the *Sabbath* that is for *marriage*; a man may as well say, that *marriage* is but a ceremoniall law, as the *Sabbath*.

Isa. 56. 6.

Nehem. 13. 11. &c.
Ephes. 2. 14.

bath. And remẽber, that where *marriage* is tearmed but *once* the couenant of God, becauſe inſtituted by God in the *beginning*: So the Sabbath is *euery where* called the *Sabbath of the Lord thy God*, becauſe ordained by God *in the ſame* beginning, both of *time, ſtate, and perpetuity*: therefore not Ceremoniall.

Prou 2.17. Mat. 19.6.8.

Nitimur in vetitum. Hor. Rom.7.14. Gen.1.14. Iob.9.9. Iob.38.31. Amos 5.8.

The *corruption* of our nature foũd in the *manifeſt oppoſitiõ* of wicked mẽ, & in the *ſecret vnwillingnes* of good men to ſanctifie *ſincerely* the Sabbath, ſufficiently demonſtrateth that the Commaundement of the Sabbath is *ſpirituall* and *morall*.

7 Becauſe that as *God* by a *perpetual* decree, made the Sun, the Moone, and other lights in the *Firmament* of Heauen, not only to diuide the *day from the night*, but alſo to be for [a] *ſignes*, and for [b] *ſeaſons*, & for [c] *daies*, and for [d] *yeeres*: ſo hee ordai-

[a] To diſtinguiſh twixt Spring and Harueſt, Summer and Winter, and to foreſhew Iudgements to come.
[b] *Moadim ſig.* Sacred times appointed for Gods holy worſhip, hauing ſpeciall ſignifications & promiſes.
[c] One of the ſeuen daies of the week, fiõ the other
[d] *Solar, Sabbatarie* and *Jubilee.* Exod.23. 11.12.

ned in the *Church* on earth, the holy Sabbath to bee not onely the *appointed ſeaſon* for his ſolemne worſhip: but alſo the perpetuall *rule, and meaſure of time.* So that as 7. daies make a *weeke*, foure *weekes* a *moneth*, twelue moneths a yeere: ſo *ſeuen yeeres* make a *Sabbath of yeeres*, ſeuē *Sabbaths* of yeers a *Iubilee*: or 80. *Iubiles*, or 4000. yeeres, or after *Ezechiel*, 4000. cubits, the whole time of the *Old Teſtament*, til Chriſt by his *Baptiſme* and *preaching*, began the ſtate of the *New Teſtament*. Neither can I heere paſſe ouer without admiration, how the Sacrament of *circumciſion*, continued in the Church 39. *Iubilees* from *Abraham*, to whom it was firſt giuen, vnto the *Baptiſme* of *Chriſt* in *Iordan*: which was iuſt ſo many *Iubilees* (after *Bucholcerus* count) as the world had continued before from *Adam*, to the birth of *Abraham*.

Index Chro. apud. Ann. Mundi. 1998.

braham. Moſes began his Miniſtery in the 80. yeere of his age: *Chriſt* enters vpon his Office in the 80. *Iubilee* of the Worlds age. *Ioſeph* was thirty yeeres old, when hee began to rule ouer *Egypt*, *Gen.* 41. 46. and the *Leuites* began to ſerue in the Tabernacle at thirty yeeres old: ſo *Chriſt* likewiſe, to anſwere theſe figures, began his Miniſtery in the thirtieth *Iubilee* of *Moſes*, & when he began to be thirtie yeeres of age, *Luk.* 3. 23. in the middeſt of *Daniels* laſt weeke: and ſo (continuing his Miniſtery on earth three yeeres and an halfe) finiſhed our redemption, & *Daniels* period, by his innocēt death vpon the Croſſe. The moſt of all the great *alterations*, and ſtrange *accidents*, which fel out in the Church, came to paſſe either in a *Sabbaticall* yeere, or in a yeere of *Iubilee*. For example: The ſeuenty weeks of *Daniel*,

After. M. *Rob Pont.* his cõputation. Treatise of the last decaying age of the world publiſhed, *Anno. Dom.* 1600.

R. *Pŏt.* treat. of the last age, pag. 17.

beginning the first yeere of *Cyrus*, and 3430. yeere of the World, contain so many *yeeres*, as the world did *weekes* of yeeres vnto that time: and so many *weekes of yeeres*, as the World had lasted *Iubiles*. *Daniels* seuentie weekes of yeeres, contained foure hundred and ninety single yeeres, the World before that time, 490. *weekes*, or *Sabbaths* of yeeres. *Daniels* period, 70. *weekes*, the worlds 70. *Iubiles:* So that to comfort the Church for their 70. yeers captiuity, which they had now,

Ier. 25 11 1. 12 Hezr. 1. 1.

according to *Ieremies* Prophesie, endured in *Babylon*; *Gabriel* tels *Daniel*, that at the end of 70. *weekes*, or *Sabbaths of yeers*, that is, 70. times seuen yeers, or 490. yeeres, their eternall redemption from hell, should bee effected by the death of Christ, as sure as they were now redeemed from the Captiuity of *Babylon*. This period of *Daniel*, con-

containing 70. *Sabbaths*, or 10. *Iubiles* of yeeres, began at the *first liberty*, granted the *Iewes* by *Cyrus*, in the first yeer of his raigne ouer the *Babylonians*, mentioned, *Ezr.* 1. 1. & ends iustly at the time that Christ died vpon the Crosse. From the death of *Christ*, or the last end of *Daniels* weekes, to the seuentie and one yeere of *Christ*, the World is measured by seuen *seales*, or seuen *Sabbaths* of yeeres, making one compleat *Iubile*. From the end of those seuen *seales*, the World is measured to her end by [a] 7. Trumpets, each cõtaining 245. yeeres (as som coniecture, about 440. yeeres hence, the truth will appeare) *Enoch*, the seuenth from *Adam*, hauing liued so many *yeeres*, as there are *daies in the yeere*, 365, was translated of God in a *Sabbaticall* yeere, *Moses* the seuenth from *Abraham*, as an other *Enoch*, *is buri-*

Apoc. 5.

[a] Apoc. 8. 2. and 9. 7. *Napier*, on the *Apoc.* Proposition. 6. 8. 9. and his Resolution.

Pont. Of the last age of the World. pag. 12. Buchol. 2. *Index Chron.* Broughtons Content. *A. M.* 1430.

Deut. 34.

Pont. *ibid.* & Scaliger. Bucholcer.

[a] Pont. p. 21. Buch. *Chronol. apud A. M.* 2500.

ed of God, but borne in a *Sabbaticall* yeere of the world, 2373. and in the 777. yeere since the Floud (after *Broughtons* Computatiō) is saued, as a new *Noah* in a Reede *Arke*, and liueth a *Builder* of the Church, so long as *Noah* was *building* the *Arke*, 120. yeeres. The promise was made to *Abraham* in a Sabbaticall yeere, being the 2023. of the World. The sixth yeere of *Iosuah*, being 2500 yeers from the Creation of the World, wherein the land was possessed, and diuided among the Children of *Israel*, was a *Sabbatical* yeere, and the [a] 50 *Iubile* from the Creation of the World. At this yeere *Moses* begins his *Iubile*, by which, as with a chaine of thirty linkes, hee tyeth the parting of *Canaans possession* to the *Israelites*, by *Iosuah*, to the opening of the *Kingdome of Heauen* to all beleeuers by *Iesus*. And so carrieth

eth the Church of the Iewes, by a [b] ioyfull ſtreame of *Iubiles* from the *Type* to the *ſubſtance*, from *Canaan* to *Heauen*, from *Ioſuah* to *Ieſus*: for *Chriſt* at the end of *Moſes* thirtie *Iubilees*, and the beginning of the 30. yeere of his age, at his Baptiſme *openeth heauen*, and giues the *cleereſt Viſion* of the *bleſſed Trinitie*, that was ſeene ſince the world began. And by the Siluer *Trumpet* of his *Goſpell*, proclaimes, according to the Prophecie of *Iſay*, eternall redemption to all that repent and beleeue in him.

[b] Iubilee, ſome deriue of Trumpets or Rammes hornes, wherewith the Iubilee was ſoûded: others from *Iubal* a ſtreame, becauſe they carry vs to the death of Chriſt, the author of our eternall reſt and ioy. Iſai. 61. Luke 4.

And the yeere of our Sauiour Chriſts birth, being the 3948. of the World, was at the end of a *Sabbaticall* yeere, and the * 564. Septenarie of the World. *Moſes* maketh the common age of all men, to be *tenne times ſeuen*, *Pſal.* 90. and euery *ſeuenth* Yeere commonlie produceth ſome notable

* *Pont.* of the laſt decaying age of the World, *pag.* 12. 13 21.

[a] change or accident in Mans life: And no wonder; for as *Hipocrates* affirmeth, that a child in his mothers wombe, on the seuenth day of his conception, hath *all his members* finished, & from that day groweth to the perfection of birth: which is alwaies eyther the ninth, or seuenth moneth. At seuen yeeres old, the child *casts his teeth*, and receiues new. And euery seuenth yeere after, there is some alteration or change in mans life; especially, at *nine times seuen*, the *Climactericke* yeere, which by experience is found to haue been fatall to many of those learned [a] men, who haue been the chiefest lights of the World. And if they escaped that yeere, yet most of them haue departed this life, in a *septenary* yeere. *Lamech* died in the yeere of his life, 777. *Methusalem*, the longest liuer of the Sons of men, died when he began

[a] *Expertum est in plerisq; omnibus 63. annum cum periculo & clade aliqua vitæ aut corporis morbi & grauioris aut vitæ interitus, aut animi ægritudinis,* Agelli. lib. 1. c. 7. Augustus in Ep ad Caiũ *nepotem exulat se* κλιμακτηρα, *communem seniorum omnium 63. euasisse.* Bodin. *de Repub. lib. 4. cap. 2.*

[a] *Aristotle. Cicero. Bernard. Bocace. Erasmus. Luther. Melancton. Sturmius.*

began to enter his 900. and 70. yeere. *Abraham* died, when he had liued 25. times ſeuen yeers. *Iacob* when hee had liued 21. times 7. yeeres. *Dauid*, after he had liued ten times 7. yeers. So did *Galen*, ſo did *Petrarch*, who (as *Bodin* noteth) died on the ſame day of the yeere that he was borne: ſo did the *Maiden-Queene* * *Elizabeth*, of bleſſed and neuer-dying memorie, who came into this world, the *Eue of the Natiuitie of the bleſſed Virgin Mary:* and went out of this World, on the *Eue of the Annunciation of the Virgine Mary.* *Hipocrates* died in his 15. *ſeptenarie.* *Hierome*, and *Iſocrates*, in their 13. *Plinie, Bartolus, and Cæſar, in their* 8. *ſeptenarie.* And *Iohannes de temporibus*, who liued 361. yeeres, died in the 53. *ſeptenarie* of his life. The like might be obſerued of innumerable others. And indeed the whole

* She was, ſhe is (what can there more be ſaid?) In earth the firſt, in heauen the ſecond Maide.

Bodin.
Bucholcb.

whole life of a man is measured by the Sabbath: for, how many yeers soeuer a man liueth here: yet his life is but a life of seuen daies, multiplied; so that in the number of 7. there is a mystical perfection, which our vnderstanding cannot attaine vnto.

Climax vitæ virorum fere septinarijs, aut nouenarijs Fœminarum verò senarijs desinitur, Bodin *de Rep. lib. 4. cap. 2.*

All which *Diuine* disposition of admirable things, so oft by *seuens*, call vpon vs to a continuall meditation of the blessed *seuenth-day Sabbath*, in knowing & worshipping God in this life: that so from Sabbath, to Sabbath, wee may bee translated to the eternall glorious *Sabbath* of rest and blisse, in the life to come.

By the consideration whereof, any man ỳ looketh into the holy Historie, may easily perceiue, that the whole *course* of the world is drawne, & guided by a *certaine chaine* of Gods prouidence, disposing al things in *number, measure*, & waight. Wisd. 11. 17.

All

All *times* are therefore measured by the *Sabbath:* so that time and the Sabbath can neuer bee separated. And the *Angell* sweares, that *this measuring of time* shal cõtinue, *till that Time* shall bee no more. And as the Sabbath had his *first institution* in the *first Booke* of the Scriptures, so hath it its *confirmation* in the *last:* and as this Booke doth *authorise* this day, so this day *graceth* the Booke: in that the matter therof was reuealed vpon so *holy* a day; the *Lords* reuelation vpon the *Lords* day. As well therefore may they pull the Sunne, Moone and Stars out of the heauens, as abolish the Holy Sabbath (times mete-rod) out of the Church: seeing the Sabbath is ordained in the Church (as well as the Sunne and Moone in the Firmament) for the distinction of times.

Wolph. *proœm-chron.* Apoc. 10. 6. *Tempus est rerum mundanarũ duratio extrinsecus obseruata.* H. Wolph. *Chron. sap.* 1. *Tempus cum mundo cœpit, & vnà desiturũ est, ibid.* Gen. 2. 3. Apoc. 1. 10.

8 Because that the whole Church,

Church, by an * Vniuerſall conſent, euer ſince the *Apoſtles* time, haue ſtill held the commandement of the *Sabbath*; to bee the morall and perpetuall Law of God, and the keeping of the *Sabbath* on the *firſt* day of the weeke, to be the inſtitution of *Chriſt* and his *Apoſtles*.

* *Si quid horũ tota die per orbem frequẽtas Eccleſia. Nã hoc quin ita faciendum ſit diſputare, inſolentiſſimæ inſaniæ eſt,* Aug. Epi. 118. ad Ian.

The Synode called *Synodus Colonienſis* ſaith, that the *Lords* day hath beene famous in the Church *euer ſince the Apoſtles time*. *Ignatius* Biſhop of *Antioch* liuing in S. *Iohns* time, ſaith, *Let euery one that loueth Chriſt, keepe holy the Lords day, renowned by his Reſurrection, which is the Queene of dayes, in which death is ouercome, and life is ſprung vp in Chriſt*. *Iuſtin Martyr*, who liued not long after him, ſheweth, how the Chriſtians kept their Sabbath *on the Lords day*, as we doe. *Origen*, who liued about 180. yeers after Chriſt, ſhewes the reaſon why

Synod. Col. part. 9. cap. 9.

Ignat. *ad Magneſ.*

Apolo. 2.

Origen. *homilia 7. ſuper Exod. 1.*

why the *Sabbath*, is translated to the Lords day. *Auguſtine* ſaith, *that the Lords day was declared vnto the Church by the Reſurrection of the Lord vpon that day. Et ex illo cœpit habere feſtinitatem ſuam*, & by Chriſt it was firſt ordained to be kept holy. And in another place, *that the Apoſtles appointed the Lords day to be kept with all religious ſolemnity, becauſe that vpon that day our Redeemer roſe from the dead, which alſo is therfore called the Lords day.*

Epiſtol. ad Ianuar. 119. cap. 13. & ad Caſſul. Epiſt. 86.

Auguſt. de temp. ſer. 251.

As therefore *David* ſaid of the *Citie of God*, ſo may I ſay of the *Lords day*, *Glorious things are ſpoken of the day of the Lord:* for it was the *birth-day* of the world, the *firſt day* wherein all creatures began to haue being. In it *Light* was drawne out of *darkneſſe*. In it the Law was giuen on Mount *Sinai*, In it the *Lord roſe* from death to life. In it the *Saints* came out of their graues,

Pſal. 87. 3. Aug. *de temp. ſer. 251. & 154. Conc. Conſt. Can. 8.* Wolphius *Chron. lib. 1. cap. 10.* Muſſ. Bipont *poſtill. Dom. Paſc.* Mat. 27. 52. Codoman. *Annal. An. Mund. 2515.*

graues, assuring that on it *Christians* should rise to *newnesse* of life. In it the *Holy Ghost* descended vpon the *Apostles*. And it is very probable, that on the seuenth day, when the seuen Trumpets haue blowne: the cursed *Iericho* of this world shall fall, and our true *Iesus* shall giue vs the *promised* possession of the *heauenly Canaan*.

Iosh. 6. 13. Apoc. 10. 7.

He that would see the vniforme consent of Antiquity, and practice of the Primitiue Church in this point, let him read *Eusebius* Ecclesiastical history, *Lib. 4. cap. 23. Tertullian, lib. de Idolatria, cap. 14. Chrysost Serm. 5. de resurrectione. Constitut. Apost. lib. 7. cap. 37. Cyril. in Iohan. lib.* 12. *cap.* 58. Of this iudgement are all the sound new-writers: see *Fox* on the *Apoc.* 1. 10. *Bucer in Mat.* 12. 11. *Gualt. in Malach.* 3. *hom.* 23. *Fulke* on the Rhemish Test.

Aug. ad Casulan. Ep. 86. & ad Ianuar. 119. *cap.* 19.

Ang. Serm. de temp. 251. & 154. *& Conc. & Constant. can.* 8.

Apo-

Apoc. 1. 10. *Chem.* Exam. Con. Trid. part. 4. *de diebus festis. Wolph. Chronol. lib. 2. cap. 1.* * *Armin. Thes. in 4. precept.* and innumerable others. Learned *Iunius* shall speake for all. *Quãobrem cùm dies dominicus, &c. Wherfore seeing the Lords day is both by the fact of Christ* (viz. *his resurrection, and of often appearing to his Disciples vpon that day*) *by the example and institution of the Apostles, and by the cõtinual practice of the Ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Iewish Sabbath:* Ineptè faciunt, *they do fooliſhly, who say that the observation of the Lords day is of Tradition, & not from the Scripture, that by this meanes they might establish the Traditions of men.* And againe: *The cause of this change is the resurrection of Christ, & the benefit of the restoring of the Church by Christ, the*

* *Non dubitamus quin variè apud Christianos Sabbathum violetur, non abstinendo ab ijs quæ alijs diebus licita sunt.* Armin. Iunius *prælect in* Gene. 2. 3.

the remembrance of which benefit did succeed into the place of the memory of the creation, Non humana traditione, sed Christi ipsius obseruatione & instituto, *not by the tradition of man, but by the obseruation and appointment of Christ, who both on the day of his resurrection, and on euery eighth day after vnto his ascension into Heauen, did appeare vnto his Disciples, and came into their assemblies.*

9 Becausse that the Lord himselfe expoundeth the *end* of the *Sabbath*, to be a *signe and document for euer, betwixt him & his people, that he is* Iehouah, *by whom they are sanctified:* and therefore must onely of them bee *worshipped:* and vpon the *paine of death* chargeth his people for euer to keepe this memoriall vnuiolated. But this end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. What *God hath*

Exod. 31. 13. 14. &c. Ezek. 20. 12. 20.

Ezek. 46. 1. 2. 3. &c.

Exod. 35. 2. *Armin. disput. Theolog. in præcep. 4. Thes. 14.*

Act 10. 15.

hath perpetually ſanctified, let no man euer preſume to make common or prophane. Vpon this ground it is, that the Commandement termes this day, the *Sabbath of the Lord thy God.* Isa.58.13. And God himſelfe calls it *his holy day.* And vpon the ſame ground likewiſe, the *Old Teſtament* conſecrated all their Sabbaths & holy daies, to the worſhip and honour of God alone. To dedicate therfore a Sabbath to the honour of any creature is groſſe Idolatry. For the firſt Table makes it a part of Gods worſhip, to haue a Sabbath to his honour. So doth *Leuit.23.3.37.38.&c.* and *Ezek.20.20. Neh.9.14.* the *Sabbath is put* for the *whole worſhip of God.* And our Sauiour teacheth, that *Wee muſt worſhip the Lord God onely. Matth.4.* and therefore keepe a Sabbath to the onely honor of God. The holy Ghoſt notes it as one of *Ieroboams* greateſt

greateſt ſins: That he ordained a feaſt from the *deuice of his owne heart.* 1. *King.* 12. 33. And God threatneth *to viſit Iſrael for keeping the dayes of Baalim:* That is, of *Lords*, as Papiſts doe of Saints. *Hoſ.* 2. 13. but ſaith, that *ſuch forget him.* And ſo indeed none are leſſe carefull in keeping the *Lords Sabbath*, thē they, who are moſt *ſuperſtitious* obſeruers of *mens holy daies.* The Church of *Rome* therefore commits groſſe *Idolatry.*

Reade H. *Wolphius Chronolog. de Temp. lib.* 2. *cap.* 4. *pag.* 118. *and cap.* 7. *pag.* 140. *&c.*

Firſt, in taking vpon her to *ordaine Sabbaths*, which belongs only vnto the *Lord of the Sabbath* to doe.

Secondly, in *dedicating* thoſe Holy-dayes to the *honour of Creatures*, which in effect is to make them *ſanctifying Gods.*

Thirdly, in tying to theſe dayes *Gods worſhip*, *Prayers*, *faſting*, and *merit.*

Fourthly, in exacting on theſe dayes of *mens inuention*, a

greater

greater measure of ſolemnitie and ſanctification, then vpon the *Lords day*, which is *Gods Commandement*, which in effect is to preferre *Antichriſt* before *Chriſt*. Our *Church* hath iuſtly aboliſhed all ſuperſtitious and Idolatrous Feaſts: and onely retaines a few holy daies to the honour of *God alone*, & eaſing of ſeruants. *Deut.* 5. 14. though long cuſtome forceth to vſe the *olde* names, for *ciuill* diſtinction: as *Luke* vſed the *profane* names of *Caſtor* and *Pollux*. *Acts* 28. 11. and *Chriſtians* of *Fortunatus*. 1. *Cor.* 16. 17. *Mercurius*. *Rom.* 16. 14. and *Iewes of Mardochems day*. 2. *Machab.* 15. 37.

10 Laſtly, the examples of Gods *Iudgements* on Sabbath-breakers, may ſufficiently ſeale vnto them, whoſe hearts are not *ſeared*, how wrathfully Almighty God is diſpleaſed with them, who are wilfull profaners

ners of the *Lords day*.

The Lord (who is otherwiſe the GOD of mercy) commanded *Moſes* to ſtone to death the man who (of a *preſumptuous* minde) would openly go to gather ſticks on the *Sabbath* day. The fact was ſmall. True: but his ſin was the greater, that (for ſo *ſmall* an occaſion) would preſume to breake ſo great a commandement.

Num. 5. 32.

1 Mac. 27. 28

Nichanor offering to fight againſt the *Iewes* on the *Sabbath* day, was ſlaine *himſelfe*, and 35000. of his men.

Cant. Magdel. 12. cap. 6.

A husband-man grinding Corne vpon the *Lords day*, had his Meale burned to aſhes.

Diſp. de tempore Ser. 117.

Another carrying Corne on *this day*, had his Barne and all his Corne therein burnt with fire from *Heauen* the next night after.

Tho. Cantiprat. lib. 2. *de apib. Timpij admiran. 21. dict. diu Thea. hiſt.*

Alſo a certaine Nobleman (prophaning the *Sabbath* vſually in hunting) had a childe by

by his wife with a head like a dog, and with eares and chaps, crying like a hound.

A couetous *flaxe-wife* at *Kinſtat* in *France*, *An.* 1559. vſing with her maides to work at her trade on the *Lords day*, it ſeemed vnto them that fire iſſued out of the *Flaxe*, but did no harme: the next *Sabbath* it tooke fire indeede, but was quickly quenched: but not taking warning by this, the third *Sunday* after it tooke fire againe, burnt the houſe, and ſo ſcorched the *wretched woman* with two of her children, that they died the next day: but through Gods mercy a childe in the cradle was taken out of the fire aliue and vnhurt. Iohan. Finc. *lib.* 3. *de miraculis.*

On the 13. of *Ianuary*, *Anno Dom.* 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden*, vnder the people at a *Beare-baiting*, ſo that 8. were ſuddenly ſlaine, innumerable hurt *Stowes* Abridgement *Anno* 1582. *Diſcite iam moniti Dominum non temnere Chriſtii.*

hurt & maimed. A warning to ſuch who take more pleaſure on ỹ *Lords day*, to be in a *Theatre* beholding *carnal* ſports: thē to be in the *church* ſeruing God with ỹ *ſpirituall* works of *Piety*.

Many fearefull examples of *Gods* iudgements by fire, haue in our dayes bin ſhewed vpon diuers *Townes*, where the prophanation of the Lords day hath bin openly countenanced.

Stratford vpon *Anon* was twice on the ſame day-twelue-moneth (being the Lords day) almoſt conſumed with fire: chiefly for prophaning the *Lords Sabbaths*, and for contemning his word in the mouth of his faithfull *Miniſters*.

Teuerton in *Deuonſhire* (whoſe remēbrance makes my heart bleed) was oftentimes admoniſhed by her godly Preacher, that GOD would bring ſome heauy Iudgement on the Towne, for their horrible propha-

prophanation of the *Lords day*, occasioned, chiefly, by their Market on the day following. Not long after his death, on the third of *Aprill, Anno Dom.* 1598. God (in lesse then halfe an houre) consumed, with a sudden and fearefull fire, the whole Towne, except onely the *Church*, the *Court-house*, and the *Almes-houses*, or a few poor peoples dwellings, where a man might haue seene 400. dwelling houses all at once on fire; and aboue fifty persons consumed with the flame. And now again, since the former Edition of this Book, on the fifth of *August* last, 1612. (14. yeers since the former fire) the whole Towne was againe fired, and consumed, except some thirty *houses of poore people*, with the *Schoole-house*, and *Almes-houses*. They are blinde, who see not in this, the finger of GOD. GOD grant them grace,

Whilest the Preachers cried in the Church, prophanesse, prophanesse, *Gaine* would not suffer them to heare; therefore when they cried, fire, fire, in the street, *God* would not suffer any to help.

when it is next built, to change their Market-day, and to remoue all occasions of prophaning the *Lords day*. Let other townes remember the *Tower* of *Siloe*, *Luk.* 13. 4. and take warning by their neighbours chastisements, feare GODS threatnings, *Ier.* 17. 27. & beleeue Gods Prophets, if they will prosper, 1 *Chron.* 20. 20.

Many other examples of Gods Iudgements might be alleaged: but if these are not sufficient to terrifie thy hart from the wilfull prophanation of the *Lords day*: proceed in thy prophanation, it may bee the *Lord* will make thee the *next example*, to teach others to keepe his *Sabbaths* better.

He punisheth *some* in this life, to signifie how hee will plague *all* wilfull transgressors of his Sabbaths at the last day.

Thus wee haue proued, that the Commandement of the Sab-

Sabbath is *Morall*, and that the change of it, from the seuenth, to the first day of the Weeke, was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, diuers Ceremonies peculiar to the Iewes, were annexed, the rather to binde that people to the more careful performance thereof, as to the first Commandement, *their deliuerance from Egypt*, shadowing *their redemption from Hell*: to the fifth Commandement, *length of daies in Canaan*, typing *eternall life in Heauen*: to the sixth Commandement, *abstinence from blond, & things strangled*, figuring the care to *abstaine* from all kind of Murther: & to the whole Law, the Ceremony of *Parti-ment-Lace*, putting them in minde to keepe within the limits of the Law. So likewise to the fourth Commandement were added *some Ceremo-*

*Num. 15. 38

nies which peculiarly belonged to the *Iewes*, and to no other people; as first, the *double* [a] *Sacrifices* appointed for them on the Sabbath day, shadowing how GOD will bee serued on the Sabbath, with greater obedience, then on the week daies: Secondly, the [b] *rigid and strict ceasing from making of fire*, [c] dressing of meate, and all bodily labour, both [d] remembring them of their full deliuerance by *Moses* conduct from the fiery Furnaces, and slauerie of *Egypt*, vpon [e] that day: as also shadowing vnto them *the eternall redemption of their soules frõ Hell*, by the death of *Christ*. Thirdly, the keeping of the sabbath vpon *the precise seuenth day, in order of the creation*: shadowing to the Iewes, ỳ Christ by his death, & resting on *their* Sabbath, in the graue, should bring thẽ rest & ease, from the burthen and yoke of the Legall cere-

[a] Num. 28. 9. 10.

[b] Exo. 35. 2. 3
[c] Exo. 16. 23.
[d] Deut. 5. 5.
[e] It was the Sabbath day, on which *Moses*, and *the Children of Israel* sang to God, whẽ *Pharaoh*, and his hoast, *were drowned in the Sea.* Exod. 15. See *Trem.* & *Iun.* notes on Deut. 5. 15. and on Exod. 12. 15.

ceremonies, *which neither they, nor their Fathers were able to beare, Act.* 15.10. *Col.* 2.16.17.

And howsoeuer in *Paradise* before mans Fall, the keeping of the Sabbath on the seuenth day of the *creation*, was not a *Ceremony*, but an *Argument of perfection*: yet after the Fall, it became *Ceremoniall*, & subiect to change in respect of the restauration by Christ. As *mans life* before the Fall, beeing *immortall*, became afterwards *mortall*: and *nakednesse* being an ornament before, became afterwards a *shame*: and *Mariage* became a type of the *Mysticall vnion* betwixt CHRIST and his *Church*, *Ephes.* 6. And to fulfill these Ceremonies (added for the *Iewes* sake vnto the *Sabbath*) Christ at his death rested in the graue *all* the *Iewish Sabbath* day; and by that rest, fulfilled all those *ceremoniall accessaries*. Now as the

ceasing of the Ceremonies annexed to the 1.5. and 6. Commandements, and to Marriage, did not abolish those Commandements & Marriage; nor cause them to cease from being the perpetuall rules of Gods worship, and mans righteousnesse: no more did the abrogating of the *Ceremonies* annexed to the *Sabbath*, abolish the morality of the Commandement of the Sabbath; so that though the *Ceremonies* be abolished, by the accesse of the *Substance*; and the *Shadow* ouershadowed by the *Body*, which is *Christ*: yet the holy *rest*, which was commanded & kept, before either the Iewes were a people, or those Ceremonies annexed to the Sabbath, still continueth as Gods perpetuall Law, whereby *all the posterity of Adam* are bound to rest frō their ordinarie busines, that they may wholly spend euery

uery seuenth day in the solemn worshipp, and onely seruice of GOD their Creator and Redeemer, but in the substance of the fourth Commandement, there is not found one word of any Ceremonie.

The chiefe obiections against the morality of the Sabbath are three.

1 That of *Paul* to the Galathians, *Yee obserue daies, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the *morall* Sabbath, which wee call the *Lords day*; & which *hee himselfe* ordained according to Christs commandement, in the same *Churches of Galatia* and *Corinth*, & kept himselfe in other Churches; but hee speaks of the Iewish daies & times, & yeeres, & the keeping of the Sabbath on the seuenth day from the creation, which hee termeth *shadowes of things to come*, abolished now

Obiect. 1.

Gal. 4. 10.

1 Cor. 16. 1. and 14. 37.

Act. 20. 7.

Col. 2.17. Leuit. 23.37. 38. by Christ the body: and in the Law are called *Sabbaths*; but distinguished from the *morall Sabbaths*.

Obiect. 2. 2 That of *Paul* to the *Colossians*; *Let no man therefore*

Col. 2.16. *condemne you in meat or drinke, or in respect of an holy day, or of the new moone, or of the Sabbath daies.* But heere the Apostle meaneth the *Iewish* ceremoniall Sabbaths, not the *Christian Lords day*, as before.

Obiect. 3. 3 That of the same Apostle to the *Romans*, *This man esteemeth one day aboue another day;*

Rom. 14.5. *and another counteth euery day alike, &c.*

But S. *Paul* makes no such account. For the question there

Rom. 15.1. is not betweene *Iew* and *Gentiles*, but betweene the *stronger* and *weaker* Christian. The *stronger* esteemed one day aboue another, as appeares, in y there was a day both commanded, & receiued in the Church, euery

euery where knowne and honoured by the name of the *Lords day*. And therefore *Paul* ſaith here, that *he that obſerued this day, obſerued it vnto the Lord*. The obſeruation wherof, becauſe of the change of the Iewiſh ſeauenth day, ſome weake Chriſtians (as many now a dayes) thought not ſo neceſſary: ſo that if men (becauſe the *Iewiſh day* is abrogated) will not honour and keepe holy the *Lords day*, but count it like other dayes: it is an argument, ſaith the Apoſtle, of their weakeneſſe, whoſe infirmitie muſt bee borne, till they haue time to bee further inſtructed and perſwaded. Other obiections are friuolous, & not worth the anſwering.

The true manner of keeping holy the Lords day.

NOW the ſanctifying of the Sabbath conſiſts in

two things. First, *In resting from all seruile and common busines pertaining to our naturall life.* Secondly, *In consecrating that rest wholy to the seruice of God, and the vse of those holy meanes which belõg to our spirituall life.*

For the first.

1 *The seruile and common workes from which wee are to cease, are generally all ciuill workes from the* * *least to the greatest:* More particularly;

* Exod.31. 29.30. Exo.31.12. 13.

First, from all the workes of our calling, though it were *reaping in the time of Harueſt.*

Exo.31.15. &c. Exo 34.21. Nehe.13.15. Iere.17.21. 22.27.

Secondly, from carrying *burthens,* as Carryers doe: or riding abroad for *profit*, or for *pleasure:* GOD hath commanded that the *beasts* should rest on the Sabbath day, because all occasion of trauailing or labouring with them should bee cut off from man. GOD giues them that day a rest, and hee that, *without necessity,* depriues them

Deut.5.14.

them of their reſt on the Lords day: the *groanes* of the poore tyred beaſts, ſhall in the day of the Lord riſe vp in *Iudgement* againſt him. Likewiſe ſuch as ſpend the greateſt part of this day in *trimming*, *painting*, and *pampering* of themſelues, like *Ieſabels*, doing the *deuils* worke vpon *Gods* day. Rom.8.22. Deut.25.4. 1 Cor. 9.9. Nehe.13.15. 16.19.

Thirdly, from keeping of *Faires, or Markets*, which for the moſt part God puniſheth with peſtilence, fire, and ſtrange flouds.

Fourthly, from ſtudying any Bookes or Science, but the Holy Scriptures, and Diuinity. For our ſtudy muſt be, *to be rauiſhed in Spirit vpon the Lords day*. In a word, Thou muſt on that day ceaſe in thy calling to doe thy work: that the Lord by his calling, may do *his* worke in thee. For whatſoeuer is gotten by *common working* on this day, ſhall neuer bee *bleſſed* of the Lord Apo.1.19.

Lord: but it will proue like *Achans* Gold, which being got contrary to the Lords Commandemẽt, brought the fire of GODS curſe, vpon all the reſt which he had lawfully gotten. And if *Chriſt* ſcourged them out as *theeues*, who bought and ſolde in his *Temple*; (which was but a *ceremony* ſhortly to bee abrogated): is it to be thought, that he will euer ſuffer thoſe to eſcape vnpuniſhed, who contrary to his Commandement buy and ſell on the *Sabbath day*, which is his perpetuall law? *Chriſt* calleth ſuch, ſacrilegious Theeues; and as well may they ſteale the *Communion Cup* from the *Lords Table:* as ſteale from GOD, the chiefeſt part of the *Lords day*, to conſume it in their owne *luſts*. Such ſhall one day finde, the *Iudgements* of *God* heauier then the opinions of *men*.

Fifthly, from all *recreations*, and

and *ſports*, which at other times are lawfull: for if lawful works be forbidden on this day; much more lawfull ſports, which doe more *ſteale* away our affections from the contemplation of *heauenly* things, then any bodilie worke or labour. Neither can there bee vnto a man, that *delighteth* in the Lord, any greater *delight* or recreation, then the ſanctifying of ỹ *Lords day*. For can there bee any greater ioy for a *perſon condemned*, then to come to his Prince his houſe to haue his *pardon* ſealed? For one that is deadly *ſick*, to come to a Phyſitiã that can *cure* him? Or for a *prodigall* child that fed on the huskes of Swine, to bee admitted to eate the bread of life, at his *Fathers* Table? Or for him who feares for *ſinne* the tidings of death, to come to heare from *GOD* the aſſurance of eternall life? If thou wilt allow thy ſelfe, or thy ſeruant recreation;

Iſa. 58. 13. 14

Pſal. 37. 4.

recreation; allow it in the ſixe daies which are *thine*: not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be vſed on this day: but ſo farre, as it may helpe the *ſoule* to do more cheereſullie the *ſeruice of the Lord*.

Eph.5.18.19

Sixthly, from *groſſe feeding*, *liberall drinking* of Wine, or ſtrong drinke, which may make vs eyther *drowſie* or *vnapt* to ſerue GOD with our hearts and mindes.

Rom.12.11. Deut.28.47.

Isai.58.13.

Seuenthly, from all talking about worldly things, which hindreth the ſanctifying of the *Sabbath*, *more* then *working*: ſeeing one may *worke alone*, but cannot *talke* but with *others*.

He that keepes the *Sabbath*, onely by reſting from his *ordinarie* worke, keepes it but as a *Beaſt*. But *reſt* on this day, is ſo farre commanded to Chriſtians, as it is an *helpe* to *ſanctification*:

cation: and *labour* so farre forbidden, as it is an *impediment* to the outward & inward *worship* of God.

If then those recreations, which are *lawfull* at other times, are on the *Sabbath* not *allowed*; much more *those* that are altogether at *all times* vnlawfull. Who without mourning can endure to see Christians keepe the *Lords day*, as if they celebrated a feast rather to *Bacchus*, then to the honour of the *Lord Iesus*, the Sauiour and Redeemer of ỹ World? For hauing serued *God*, but an *houre*, in outward shew; they spend the rest of the Lords day in *sitting downe to eate & drinke, and rising vp to play*: First *balasting* their bellies with *eating* & *drinking*: and then *feeding* their lusts with *playing and dancing*. Against which prophanatiõ, *all* Holy Diuines, both *olde* and *new*, haue in their times most

1 Cor. 10. 7.

Exod. 31. 6. 18. 19.

bitterly

bitterly inueighed. In ſo much, that *Auguſtine* affirmeth, that *it was better to plough then to dance vpon the Sabbath day.*

Melius enim arare quàm ſaltare in Sabbato. Aug. in tit. Pſal. 91

Now in the name of *Almightie God*, (who reſted, hauing created Heauen and Earth): and of his *eternall* Sonne *Ieſus*, the *Redeemer* of his Church, who ſhall ſhortly come, on the dreadfull day of doome, to iudge all men according to the obedience, which they haue ſhewed to his Cõmandements: I require thee, who readeſt theſe words, as thou wilt anſwere before the face of *Chriſt*, and all his Holy *Angels* at that day, that thou better weigh and conſider whether *Dauncing*, *Stage-playing*, *Maſking*, *Carding*, *Dicing*, *Tabling*, *Cheſſe-playing*, *Bowling*, *Shooting*, *Beare-baiting*, *Carowſing*, *Tipling*, *and ſuch other fooleries of Robin Hood*, *Morrice dances*, *Wakes and May-games*, bee exercises

Acts 17.31. Rom. 2.12. &c. 2 Theſ. 1.8. &c.

ercises that GOD wil *blesse* and allow on the *Sabbath* day. And seeing that no action ought to bee done that day, but such, as whereby wee eyther *blesse God*, or looke to *receiue a blessing* from God; how dareſt thou do those things on that *blessed* day on which thou dareſt not to pray to God to beſtow a *blessing* on it to thy vſe? Heare this and tremble at this, *O prophane youth, of a prophane age!*

O heart all frozen, and voide of the feeling of the grace of *God!* that having *euery* day in ſixe, euery *houre* in euery day, euery *minute* in euery houre, ſo taſted the ſweete mercy of thy God in Chriſt, without which thou haddeſt periſhed euerie moment! Yet canſt not finde in thy corrupt and irreligious heart, to ſpend in thy Maſters ſeruice ỹ *one day* of the weeke, which hee hath reſerued for his *owne* praiſe and worſhip. Let men

men in defence of their prophaneſſe, *obiect* what they will; and *anſwere* what the Deuill puts in their mouthes; yet I would wiſh them to remember, that ſeeing it is an ancient Tradition in the Church, that the Lords *ſecond comming* ſhall be vpon the *Lords day*; how little ioy they ſhould haue, to bee ouertaken in thoſe carnal ſports, to pleaſe themſelues: when their Maſter ſhould finde them in ſpirituall exerciſes ſeruing him. The prophaneſt wretch would then wiſh rather to bee taken kneeling at praiers in the Church, then skipping like a Goate in a daunce. If this cannot moue, yet I would wiſh our impure Gallants to remember, that whileſt they thus daunce on the *Lords day*, contrarie to the *Lords Commandement*, they doe but daunce about the *pits brinke*: and they know not which of them ſhall first

Lactan. lib. 7. cap. 1.

first *fall* therein. Whereinto beeing once fallen without repentance, no *greatneſſe* can exempt them from the vengeance of that *great GOD*, whoſe Commandement (contrarie to their knowledge and conſcience) they doe thus *preſumptuouſly* tranſgreſſe. If then Gods Commaundement cannot *deterre* thee; nor Gods word *adviſe* thee: I ſay no more, but what Saint *Iohn* ſaid before me, * *He which is filthie, let him bee filthy ſtill.*

Apoc. 22. 11.
* This was the laſt and heavieſt curſe that Saint *Iohn* wiſhed ſpirituall *Babylon.*

For the ſecond.

2 The *conſecration of the Sabbaths reſt conſiſts in performing three ſorts of duties.* Firſt, *before:* Secondly, *at:* Thirdly, *after* the publike exerciſes of the Church.

The duties to bee performed before the publike exerciſes, are:

1 To *give over working* betimes on the *Eve*, that thy body may be the more refreſhed, and

and thy minde the better fitted to sanctifie the *Sabbath* on the next day. For want of this *preparation*, thy selfe and thy seruants beeing tired with labour and watching the night before: are so heauie, that when you should bee seruing God, and *hearing what his Spirit saith vnto the Church* for your soules instruction; you cannot holde vp your heads for sleeping: to the *dishonour* of *God*, the *offence* of the *Church*, and the *shame of your selues*: therefore the *Lord* commands vs not only to *keepe Holy*: but also to *remember* afore hand the Sabbath day, to keepe it Holy, by preparing our hearts, and remouing all businesse that might hinder vs *to consecrate it, as a glorious day vnto the Lord*. Therfore whereas the Lord in the *other* Commandements, doth but eyther *bid* or *forbid*: hee doth *both* in this Commandement, and that with

Apoc. 2. & 3.

Isai. 56. 2. &c & 51. 13. &c.

with a speciall *memorandum*. As if a Master should charge his seruant to *looke well vnto ten things* of great trust; but to haue a *more speciall* care to *remember one* of those ten, for diuers waighty reasons: should not a faithful seruant, that *loues* his Master, shew a *more speciall care* vnto that thing aboue all other businesse?

Thus *Moses* taught the people ouer-night to *remember* the Sabbath: and it was a Holy custome among our *forefathers*, when at the ringing to Prayer on the Eue before, the *Husbandman* would giue ouer his labour in the fielde, and the *Tradesman* his worke in the *Shop*, and goe to Euening prayer in the Church, to prepare their soules: that their mindes might more cheerefully attend *Gods worshippe* on the *Sabbath day*. Exod. 16. 23. &c.

2 To possesse that night *thy vessell*

Exod.9.15. 1.Cor.7.5. Gen.35.2. 1 Thes.4.4. 1 Sam.21.5.

vessell in holinesse and honour: that thou maiest present thy soule *more purely* in the sight of GOD the next morning.

Exod.19.16. Psal.9.22. Eccles.4.17.

3 To rise vp *earely* in the *morning* on the *Sabbath* day. Be carefull therefore to rise *sooner* on this day, then on other daies: by how much the *service* of GOD is to be preferred before all *Earthly* businesses. For there is no *Master* to serue so *good* as *God*: and in the end, *no worke* shall be better rewarded then his *service*.

4 When thou art vp, consider with thy selfe, what an *impure* sinner thou art; and into what an holy place thou goest to appeare, before the *most holy GOD*, who seeth thy heart, and hateth all impuritie and hypocrisie. Examine thy self therfore before thou goest to Church, what *grieuous sinnes* thou hast committed the *Weeke past*; *confesse* them vnto God, and *earnestly*

neſtly pray for the pardon and forgiueneſſe of them. And ſo *reconcile* thy ſelfe with *GOD* in *Chriſt*: *Renew* thy *vowes* to walke more conſcionably, and pray for an *increaſe* of thoſe graces, which thou haſt, and a *ſupplie* of thoſe which thou wanteſt. But eſpecially pray, that thou maiſt haue *Grace* to heare the *Word of God* read and preached with *profit*: and that thou maiſt receiue the holy *Sacrament* with *comfort* (if it bee Communion day): that God by his *holy Spirit* would aſſiſt the Preacher to ſpeake ſomething that may *kill thy ſinne*, and *comfort thy ſoule*: which thou maiſt doe in this or the like ſort. Col. 4. 3.

A Morning Prayer for the Sabbath day.

LOrd moſt high, O God eternal, all *whoſe Works are glorious, and whoſe Thoughts are very deepe: there* Pſal 91. 1. 2. 5

can

can bee no better thing, then to praise thy Name, and to declare thy louing kindnesse in the morning, on thy holy & blessed Sabbath day. For it is thy will and Commaundement, that wee should sanctifie this day in thy seruice and praise: and in the thankfull remembrãce, as of the *creation* of the world by the power of thy *Word:* so of the *redemption* of Mankinde by the death of thy *Sonne. Thine (O Lord) I confesse, is greatnesse, & power, and glory, and victorie, and praise; for all that is in heauen and earth is thine: Thine is thy kingdome, O Lord, and thou excellest as head ouer all: both riches & honour come of thee, and thou raigneſt ouer all & in thine hand is power and strength, and in thine hand it is to make great, and to giue grace vnto all.* Now therfore O my God, I praise thy glorious Name: that whereas I a wretched sinner, hauing so many

1 Chron. 29. 11. &c.

many wayes prouoked thy Maieſtie to anger and diſpleaſure; thou notwithſtanding of thy fauour and goodneſſe (paſſing by my prophaneſſe and infirmities) haſt vouchſafed to addethis *Sabath* again into the number of my dayes. And vouchſafe, O heauenly Father, for the merits of *Ieſus Chriſt* thy Sonne (whoſe glorious Reſurrection thy whole Church celebrateth this day) to pardon and forgiue me all my ſins and miſdeeds. Eſpecially, O Lord, * cleanſe my ſoule from thoſe filthy ſinnes, with the bloud of thy moſt pure and vndefiled *Lambe*, *which taketh away the ſinnes of the World.* And let thy *Holy Spirit* more and more ſubdue my corruptions, that I may be *renewed* after thine *own Image*, to ſerue thee *in newneſſe of life, and holineſſe of conuerſation.* And as of thy mercy, thou haſt

* Here thou maieſt confeſſe whatſoeuer ſinne of the laſt week clogs thy conſcience. Iohn 1.29.

brought me to the beginning of this blessed day: so I beseech thee, make it a day of *Reconciliation*, betwixt my *sinfull soule*, and thy *Diuine Maiestie*. Giue me grace to make it a day of *Repentance* vnto thee, that thy goodnesse may seale it to be a day of *pardon* vnto me: and that I may remember, that the keeping Holy of this day, is a commandement which thine *owne finger* hath written. That on this day, I might meditate on thy glorious workes of our *Creation* and *Redemption*: and learne how to *know* and to *keepe*, all the rest of thy Holy Lawes and Commandements. And when anon, I shall with the rest of the holy Assembly, appeare before thy presence in thy house, to offer vnto thee our *Morning Sacrifice of praise and Prayer: and to heare what thy Spirit, by the preaching of thy Word,*

Word, ſhall ſpeake vnto thy Seruant. Oh let not my ſins ſtand as a *Cloud* to ſtop my Prayers from *aſcending* vnto thee; or to keepe backe thy Grace from deſcending by thy Word, into my heart. I know, O Lord, and tremble to thinke, that *three parts* of the good Seed fals vpon bad ground. O let not my heart bee like the *High-way*, which through hardneſſe, and want of true vnderſtanding, receiues not the Seed, till the euill one commeth, & catcheth it away: nor like to the *ſtonie ground*, which heareth with ioy for a time, but falleth away as ſoon as perſecution ariſeth for thy Goſpels ſake: nor like the *thornie ground*, which by the *cares of this world, and the deceitfulnes of riches, choaketh the word which it heareth, and makes it altogether vnfruitfull*: but that like vnto the *good ground*, I may heare thy Word, with an

Mat. 13. 1. & Luk. 8. 25.

honeſt and good heart; vnderſtand it, and keepe it, and bring forth fruit with patience, in that meaſure that thy Wiſedome ſhall thinke meet for thy glory, and mine euerlaſting comfort. Open likewiſe, I beſeech thee, O Lord, the *doore of vtterance* vnto thy faithfull ſeruant, whom thou haſt ſent vnto vs *to open our eyes that wee may turne from darkneſſe to light, and from the power of Sathan, vnto God: that we may receiue forgiueneſſe of ſinnes, and inheritance among them which are ſanctified by faith in Chriſt.* And giue me grace to ſubmit my ſelfe vnto his Miniſterie, as well when he *terrifieth* me with iudgements, as when hee *comforteth* mee with thy Mercies. And that I may haue him *in ſingular loue for his workes ſake*; becauſe he *watcheth* for my ſoule, as hee that muſt giue an account for the ſame vnto his Maſter. And

Col. 4. 3.

Acts 26. 18.

1 Theſ. 5. 13. Heb. 13. 17. 1 Cor. 11. 10 Epheſ. 3. 10. 1 Pet. 1. 12.

giue

giue me grace to behaue my ſelfe in the *Holy* Congregation with comelineſſe and reuerence, as in *thy preſence*, and in the ſight of *thy Holy Angels*. Keepe mee from *drowſineſſe* and *ſleeping*, and from all wandering thoughts, and wordly imaginations: ſanctifie my *Memorie*, that it may be apt to receiue, and firme to remember thoſe good and profitable Doctrines, which ſhall be taught vnto vs out of thy Word. And that through the *aſſiſtance* of thy *Holy Spirit*, I may put the ſame leſſons in practice for my *direction* in proſperitie, for my conſolation in miſerie, for the amendment of my life, and the glorie of thy Name. And that this day, which *godleſſe* and *prophane* perſons ſpend in their owne luſts and pleaſures, I (as one of thy obedient ſeruants) may make my *chiefe delight to*

Esay 58.13 *consecrate it to thy glory and honour, not doing mine owne waies, nor seeking mine owne will, nor speaking a vaine word:* but that ceasing from the workes of *sinne*, as well as from the workes of mine *ordinary calling*, I may through thy blessing, feele in my heart the beginning of that *eternall Sabbath*, which in vnspeakable ioy and glory I shall celebrate with thy *Saints and Angels*, to thy praise and worship in thy Esay 66.23. Heauenly Kingdome for euermore. All which I humbly craue at thy hands, in the name and mediation of my Lord Iesus; in that forme of Praier which he hath taught me.

Our Father which art in Heauen, &c.

Hauing thus in *priuate* prepared thine own soule, if thou hast the charge of a Familie; call

call all thy *Houſhold* together, reade a Chapter, and pray as in the Weeke daies: but remember ſo to diſpatch theſe *priuate preparations* and duties, as that thou and thy Family may be in the Church, before the beginning of Prayers. Elſe your priuate exerciſes are rather an *hindrance* then a *preparation*. And as thou (and thy Houſhold) doe goe in all *reuerence* towards the *Church*; let euery one meditate thus with himſelfe.

Things to be meditated as thou goeſt to the Church.

1 THat thou art going to the *Court* of the Lord, & to ſpeake with the great God by *prayer*; and to heare his Maieſtie *ſpeake* vnto thee by his *Word*: & to receiue his *bleſſing* on thy *ſoule*, and thy *honeſt labour*, in the *ſixe daies* laſt paſt. Pſal. 104. 4.

2. Say with thy ſelfe by the way, *As the Hart brayeth for the riuers of waters, ſo panteth my ſoule after thee, O God. My ſoule thirſteth for God, euen for the liuing God: When ſhall I come and appeare before the preſence of God?* For, *a day in thy Courts is better then a thouſand other where. I had rather be a doore-keeper in the Houſe of my God, then to dwell in the Tabernacles of wickedneſſe. Therefore I will come into thy Houſe in the multitude of thy mercies, and in thy feare will I worſhip toward thine holy Temple.*

Pſal. 42. 1. 2.

Pſal. 84. 10.

Pſal. 5. 8.

3. As thou entreſt into the Church, ſay, *How fearefull is this place? this is none other but the Houſe of God, this is the gate of Heauen. Surely, the Lord is in this place: God is in this people indeed.* And proſtrating with thy face downeward, being come to thy place, ſay, *O Lord I haue loued the Habitation of thy*

Gen. 28. 16. 17.

1 Cor. 14. 25

Pſal. 26. 8.

thy Houſe, and the place where thy Honour dwelleth: One thing therefore haue I deſired of thee that I will require, euen that I may dwell in thy Houſe all the dayes of my life, to behold thy beautie, and to viſit thy Temple: therefore will I offer in thy Tabernacle ſacrifices of ioy, I will ſing and praiſe the Lord. Harken vnto my voice, O Lord, when I cry; haue mercy alſo vpon me, and heare me. Doubtleſſe, kindneſſe and mercy ſhall follow me all the daies of my life, and I ſhall remaine a long ſeaſon in the Houſe of the Lord. And this is that preparation, or looking to our feet, whereto *Salomon* aduiſeth vs, before wee enter into the Houſe of *God*.

Pſal. 27. 4.

Pſal. 27. 6.

Pſal. 23. 6.

Eccleſ. 4. 27.

The second sort of duties, which are to be performed at the time of the holy assembly.

WHen Prayers begin, lay aside thine *owne* priuate Meditations; and let thine *heart* ioyne with the Minister, and the whole Church, as being *one body* of Christ; and
1 Cor. 13. 12 Act. 2. 2. 46. & 4. 32. because that God is the *God of order*, he will haue *all things* to be done in the *Church* with *one heart and accord*: and the exercises of the Church are *common* and *publike*. It is therfore an *ignorant pride*, for a man to thinke his owne priuate praiers more effectuall then the *publike* prayers of the whole
Eccles. 5. 1. Church. *Salomon* therefore aduiseth a man not to be *rash*, to vtter a thing in the Church before God. *Pray* therefore when the *Church prayeth*, *sing* when they *sing*, and in the action

on of *kneeling*, *standing*, *sitting*, and such indifferent ceremonies (for the auoyding of *scandall*, the continuance of *charitie*, and in testimony of thine *obedience*)* conforme thy selfe to the manner of the Church wherein thou liuest.

Ezc.46.10. Psal.110.3.

Whilest the Preacher is expounding and applying the Word of the *Lord*: looke vpon him; for it is a great *helpe* to stirre vp thine attention, and to keepe thee from wandering thoughts: *so the eyes of all that were in the Synagogues, are said to be fastned on Christ* whilest he preached: and that *all the people hanged vpon him when they heard him*. Remember that thou art there as one of *Christs Disciples, to learne the knowledge of Saluation, by the remission of sinnes, through the tender mercie of G.O.D.* Luk.7.7.

Luk.19.48.

Bee not therefore in the *Schoole*

* *Cum Romam venio, Ieiuno Sabbato: cum hic sum, non Ieiuno. Sic & tu ad quam forte Ecclesiã veneris, eius morem serua, si cuiquam non vis esse scandalo, nec quenquã tibi.* Amb. consil. August. Ep. ad Ianuar.

Schoole of Christ, like an idle Boy in a *Grammer Schoole*, that *often heareth*, but *neuer learneth* his lesson: and still goeth to Schoole, but profiteth nothing. Thou hatest it in a childe: Christ detesteth it in thee. To the end therefore, that thou maiest the better profit by hearing, marke:

1 *The coherence and explication of the Text.*

2 *The chiefe summe or scope of the holy Ghost in that Text.*

3 *The diuision or parts of the Text.*

4 *The doctrines; and in euery doctrine, the proofes, the reasons, and vses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon; and therefore much wished to be put in practice of all faithful Pastors, who desire to edifie their people in the know-

knowledge of God, and his true Religion.

If the Preachers method be too *curious* or *confused*; then labour to remember.

1 *How many things hee taught, which thou knewest not before; and be thankefull.*

2 *What sinnes hee reproued, whereof thy conscience tels thee that thou art guilty; and therefore must be amended.*

3 *What vertues hee exhorteth vnto, which are not so perfect in thee; and therefore endeuour to practice them with more zeale and diligence.*

But in hearing, apply euery speech as spoken to *thy selfe*, rather by *God* then by *Man*: & labour not so much to hear the words of the *Preacher* sounding in thine *eare*, as to feele the operation of the *spirit*, working in thy *heart*. Therefore it is said so often, *Let him that hath an eare, heare what*

Isa.2.3. Act.10.33. 1 Cor.17.25 Gal.4.14. 1 Thes 2.13

Apoc.2.7.

what the ſpirit ſpeakes to the Church. And, *Did not our hearts burne within vs, whileſt hee opened vnto vs the Scriptures?* And thus to heare the Word, hath a [a] bleſſing promiſed thereto. It is the acceptableſt [b] *ſacrificing* of our ſelues vnto God. It is the [c] *ſureſt note* of Chriſts Saints: The [d] *trueſt marke* of Chriſts ſheep: the [e] *apparenteſt* ſigne of Gods elect: the *very bloud* as it were, which vniteth vs to be the [f] *ſpirituall kindred*, Brethren and Siſters of the Son of GOD. This is the beſt Art of memory for a good hearer.

Luke 24.32.

[a] Luk. 11.28.

[b] Rom. 15.16

[c] Deut. 33.3.

[d] Ioh. 10.27.

[e] Ioh. 8 47. & 18.37.

[f] Luke 8.21. Marke 3.35.

When the Sermon is ended:

1 Beware thou depart not like the *nine Lepers*, till that for thine *inſtruction* to ſauing health; thou haſt returned thanks and praiſe to God by an *after prayer*, and ſinging of a

a Pſalme. And when the bleſſing is pronounced, *ſtand vp* to receiue *thy part* therein; and heare it; as if *Chriſt himſelfe* (whoſe Miniſter hee is) did pronounce the ſame vnto thee: for in this caſe it is true; *Hee that heareth you, heareth me*, and the Sabbath day is *bleſſed*, becauſe God hath appointed it to be *the day, wherein by the mouth of his Miniſters, he will bleſſe his people, which heare his word, and glorifie his Name.* For though the Sabbath day in it ſelfe be no more bleſſed then the other ſixe daies; yet (becauſe the Lord hath appointed it to *holy vſes* aboue others) it doth as farre excell the other dayes of the Weeke: as the *conſecrated bread* (which wee receiue at the *Lords Table*) doth the *common bread* which we eate at our *owne Table.*

Ezec. 46. 10.

Luke 10. 16.

Numb. 6. 23. 27.

2 If it be a Communion day

day, draw neere to the Lords Table; in the *Wedding garment* of a *faithfull* and *penitent* heart, to bee partaker of so holy a *banquet.*

And when *Baptisme* is to be administred, stay and behold it with all reuerent attention, that so thou maist; First, shew thy *reuerence* to Gods *ordinance*: Secondly, that thou maiest the better consider thine *owne ingrafting* into the visible body of *Christs Church*: and how thou *performest* the *vowes* of thy new Couenant. Thirdly, that thou maiest repay thy *debts* in praying for the Infant which is to be baptized (as other Christians did in the like case for thee) that God would giue him the *inward* effects of Baptisme, by his *Bloud* and *Spirit.* Fourthly, that thou maiest *assist* the Church in praising God for *grafting* another member into his

his *mistical Body*. Fifthly, that thou maiest prooue whether the effects of Christs death *killeth* sinne in thee; and whether thou be *raised* to newnes of life by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to be thankfull for his *grace*. Sixthly, to shew thyselfe to be a freeman of Christs *Corporation*: hauing a voice or consent in the admission of others into that Holy society.

3 If there be any *Collection* for the Poore, freely without *grudging* bestowe thine Almes, as God hath *blessed* thee with ability. 1 Cor. 16.1. 1 Cor.9.5.6. 7.&c.

And thus farre of the duties to bee performed in the holy Assembly.

Now

Now of the third sort of duties after the holy Assembly.

AS thou returnest home, or when thou art entered into thy House: *meditate* a little while vpon those things, which thou hast heard. And as the *cleane* beasts which
Leuit. 11.3. *chew* the cudde; so must thou bring againe to thy remembrance, that which thou hast heard in the Church. And then kneeling downe, turne all to a Prayer, beseeching God to giue such a blessing to those things, which thou hast heard, that they may bee a
Psal. 119.11. *direction* to thy life; and a *consolation* vnto thy Soule. For till the Word bee made thus our owne; and as it were close
Mat. 13.19. *hidden* in our hearts: wee are in daunger lest Sathan steale it away, and wee shall receiue no

no *profit* thereby. And when thou goeſt to dinner, in that reuerend and thankfull manner before preſcribed; remember according to thine ability to haue one or more *poore Chriſtians*, whoſe *hungry* bowels may be refreſhed with thy meate: imitating Holy *Iob*, who proteſteth that *he did neuer eate his morſels alone, without the good company of the poore and fatherleſſe*; that is the Commandement of Christ, our Maſter, *Luke* 14. 13. Or at leaſtwiſe; ſend ſome part of thy Dinner to the poore, who lies ſicke in the backe Lane, without any food. For this wil bring a bleſſing vpon all thy works and labours; and it will one day more reioyce thy ſoule; then it doth now refreſh *his body*, when Chriſt ſhall ſay vnto thee, *O bleſſed childe of God, I was an hungred, and thou*

Iob 31.17. 18.

Heſt.9.22. Deut.15.10. &c.

Mat.25.35. &c.

If thou be a priuate man either performe these holy duties by thy selfe, or ioyn with some godly Family in the performance of them.

thou gauest me meat, &c. And forasmuch as thou hast done it for my sake, to the least of these my Brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.

When dinner is ended, and the *Lord praised*; call thy family together, *examine* what they haue learned in the Sermon: *commend* them that doe well, yet *discourage* not them whose *memories* or *capacities* are weaker: but rather helpe them; for their will & mindes may be as good. Turne to the *proofes* which the Preacher alleaged, and * rubbe those good things ouer their memories againe. Then sing a *Psalme* or more. If time permit, thou maist teach and examine them in some part of the *Catechisme*: conferring euery point with the proofes of the holy Scripture. This will both *increase* our knowledge

Act. 17. 11. Heb. 5. 14. Mat. 26. 30. Iam. 5. 13.

*Deu. 6. 7. 20 Heb. 6. 1.

ledge, and *sharpen* our memory: seeing by *experience* wee finde, that in euery trade they who are most *exercised*, are euer best *expert*. But in any wise, remember so to dispose all these priuate exercises, as that thou maist bee with the *first* in the holy congregation at the *Euening exercise*; where behaue thy selfe in the like deuotion and reuerence, as was prescribed for the Holy Exercise of the Morning. Heb.5.14.

After *Euening Prayer*, and at thy Supper, behaue thy selfe in the like religious and Holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the yeere and weather doe serue.

1. *Walke* into the *fields*, and meditate vpon the *Workes* of God: for in euery *Creature* thou maist read, as in an *open Booke*, the *Wisedome*, *Power*, *Proui-* Psalm.92.5. & 19.2.&c. & 8.1.3.&c. Rom.1.19. 20. *Presentem narrat qualibet Herba Deum.*

Prouidence, and *Goodneſſe* of Almighty God. And how that none is able to make all theſe things in the variety of their *formes*, *vertues*, *beauties*, *life*, *motions*, and *qualities*, but our moſt Glorious God.

Eſay 40.26.

Pſa. 8.

2 Conſider how *gracious* he is, that made al theſe things to *ſerue* vs.

3 Take occaſion hereby, to ſtirre vp both thy ſelfe and others, to *admire* and *adore* his *Power*, *Wiſdome*, and *Goodneſſe*: and to thinke what *vngratefull* wretches we are, if we will not (in all obedience) ſerue and honour him.

Mat. 25.35. Iames, 5. 14. &c.

4 If any *neighbour* be *ſicke* or in any heauineſſe, goe to *viſite* him. If any be fallen at variance, helpe to reconcile them.

To conclude, *three ſorts* of workes may lawfully be done on the Sabbath day.

1 Workes of *Piety*, which either

either *directly* concerne the *Service of God*, though they be performed by *bodily* labor: as vnder the Law, the *Priests* did labour in *killing*, and *dressing the Sacrifices*, and burning them on the Altar. And Christians vnder the *Gospell*, when they trauell farre to the places of Gods worship: it is but a *Sabbath dayes iourney*, like to that of the *Shunamite*, who trauelled *from home*, to heare the Prophet on the *Sabbath day*, becauſe ſhee had no teaching neere her owne dwelling. And the Preacher, though hee laboureth in the *ſweat* of his *browes*, to the *wearying* of his body, yet hee doth but a *Sabbath daies worke*. For the *holy end* ſanctifieth the *worke*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or elſe ſuch bodily labour, whereby the people of God are aſſembled to his worſhip:

Mat. 12. 5.

Acts 1. 12.

2 Reg. 4. 22.

Mat. 23. 17. 19.

ſhip: as the ſounding of *Trumpets* vnder the *Law*, or the ringing of *Bels* vnder the *Goſpell*.

Num.10.2.3

2 Workes of *Charitie*, as to [a] ſaue the *life of a man* or [b] of a *beaſt*, to [c] *fodder*, *water* and *dreſſe* Cattell: To make *honeſt* [d] prouiſion of meat and drinke, to *refreſh* our ſelues, and to [e] *relieue the poore*: to *viſit the ſicke*, to *make* [f] *collections for the poore*, and ſuch like.

a 1 Reg.19.8 Mark.3.4.
b Mat.12.13.
c Luk.13.15
d Matt.12.1.
e Heſt.9.12. 1.Cor.11. 22.34.
f 1 Cor.16.1

3 Workes of *neceſſitie*, not *fained*, but *preſent* and *imminent*, and ſuch as could not be *preuented* before, nor cannot be *deferred* vnto *another* day. As to reſiſt the inuaſion of *Enemies*, or the robberies of *Theeues*, to quench the rage of *Fire*, & for *Phiſitians* to *ſtanch*, or *let bloud*, or to cure any other *deſperate* diſeaſe: and for *Mid-wiues* to helpe women in labour: *Marriners* may doe their labour: *Souldiers* being aſſailed may fight: and * *Poſts* may

* *Nuncius preceps excipitur a Sabbato.* Iud. *Coment. ſup. Num.*13.3.

may ride for the publique good, and such like. On these or the like occasions, a man may lawfully worke. Yea, and when they are called, they may vpon any of these occasions, go *out* of the *Church*, and from the *Holy exercises* of the *Word* and *Sacraments*: prouided alwaies, that they be *humbled*, that such *occasions* fall out vpon *that day* and time; and that they take no *Money* for their *paines* on that day, but onely for their *stuffe*, as in the *feare* of *God*, and *conscience* of his Commandement.

When the time of rest approcheth, retire thy selfe to some priuate place: and knowing that in the state of *corruption* no man liuing can sanctifie a Sabbath in that spirituall manner that hee should, but that hee commits many breaches thereof, in his *Thoughts*, *Wordes*, and *Deedes*, hum-

bly craue pardon for thy *defects*, and reconcile thy ſelfe vnto God, with this or the like *Euening Sacrifice.*

A priuate Euening Prayer for the Lords day.



Holy[a], *Holy, Holy, Lord God of Sabbath!* Suffer mee, who am but [b] *duſt* and *aſhes*, to ſpeak vnto thy moſt glorious Maieſtie. I know that thou art a [c] *conſuming fire*, I acknowledge that I am but withered [d] *ſtubble*. My [e] *ſinnes are in thy ſight*, and Satan [f] *ſtands at my right hand* to accuſe me for them. I come not to excuſe, but to [g] *iudge* my ſelfe worthy of all thoſe iudgements, which thy *Iuſtice* might moſt *iuſtly* inflict vpon me a wretched creature, for my ſinnes and tranſgreſſions.

a Iſai 6.3.
b Gen. 18.27
c Hab. 12.29
d Iob 21.18.
e Pſal. 51.3.
f Zach. 3.1.2
g 1 Cor. 11. 31.

ſions. The *number* of them is ſo great, the *nature* of them is ſo grieuous, that they make mee ſeeme *vile* in mine owne *eyes*, how much more loathſome in *thy ſight?* I confeſſe they make mee ſo farre from being worthy to be called thy *Sonne*; that I am altogether *vnworthy* to haue the name of thy meaneſt *Seruant*. And if thou ſhouldſt but recompence mee according to my deſert, the earth (as weary of ſuch a ſinfull burthen) ſhould open her mouth and ſwallow me vp, like one of *Dathans famille*, into the bottomleſſe pit of hell. For if thou diddeſt not ſpare the *naturall branches*, thoſe *Angels* of glorious excellencie; but hurledſt them downe from the *Heauenly habitations*, into the paynes of *helliſh darkneſſe*, to bee kept vnto damnation, when they ſinned but once againſt thy

2 Sam. 6. 22.

Luke 15. 21.

Pſal. 106. 17.

2 Pet. 2. 4.

Maieſtie; and didſt expell our
Gen. 3. 23. firſt *Parents* out of *Paradiſe*,
when they did but tranſgreſſe
one of thy lawes; alas, what
vengeance may I expect, who
haue not offended in *one* ſinne
Rom. 2. 5. onely, *heaping* daily ſinne
vpon ſinne, without any true
Iob 15. 16. repentance, *drinking iniquitie*
as it were water, euer pow-
ring in, but neuer powring
out any filthineſſe: and haue
tranſgreſſed not *one*, but *all*
thy holy lawes and comman-
dements. Yea, this preſent
day, which thou haſt ſtraight-
ly commanded mee to keepe
holy, to thy praiſe and wor-
ſhip, I haue not ſo religiouſly
kept and obſerued, nor prepa-
red my ſoule in that holineſſe
and chaſtitie of heart, as was
fit to meete thy bleſſed Maie-
ſtie in the holy aſſembly of
thy Saints. I haue not atten-
ded to the preaching of thy
Word, nor to the adminiſtra-
tion

tion of thy Sacraments, with that humilitie, reuerence, and deuotion, that I ſhould. For though I was preſent at thoſe holy exerciſes in my body, yet, Lord, I was ouertaken with much drowſineſſe. And when I was awake, my minde was ſo diſtracted and carried away with vaine and worldly thoughts, that my ſoule ſeemed to be abſent, and out of the Church. I haue not ſo duely (as I ſhould) meditated with my ſelfe, nor conferred with my familie, vpon thoſe good inſtructions which wee haue heard and receiued out of thy holy word, by the publike Miniſtery. For default whereof, *Sathan* hath ſtolne the moſt part of thoſe inſtructions out of my heart, and I wretched creature haue forgotten them, as though they had neuer beene heard. And my familie doth not thriue

in knowledge and ſanctification vnder my gouernement as they ſhould. Though I know, where many of my poore brethren liue in want & neceſſity, and ſome in paine, and comfortleſſe: yet I haue not remembred to relieue, the one with my almes, nor the other with conſolations: but I haue feaſted my ſelfe, and ſatisfied mine owne luſts. I haue ſpent the moſt part of the day, in *idle talke*, *vaine ſports* and *exerciſes*: Yea, Lord, I haue, &c. * And for all theſe my ſinnes, my conſcience cries *guilty*, thy Law *condemnes* mee: and I am in thy hand to receiue the *ſentence* and curſe that is due to the wilfull breach of ſo holy a commandement. But what if I am by thy *Law* condemned? yet, Lord, thy *Goſpell* aſſures mee that thy mercy is aboue all thy workes: that thy grace tranſ-

* Here confeſſe whatſoeuer fault thou haſt done that day by omiſſion or commiſſion, and then fetching from thy hart a deepe ſigh, ſay. Pſal. 105.6. Iam. 2. 13.

tranſcends thy *Law*: and thy goodneſſe delighteth there to *raigne*, where ſinnes doe moſt *abound*. In the multitude therefore of the *mercies* and *merits* of *IESVS CHRIST* my Sauiour, I beſeech thee, O Lord, (who deſpiſeſt not the ſighing of a contrite heart, nor deſireſt the death of a penitent ſinner) to pardon and forgiue mee all thoſe my ſinnes, and all the errours of this day, and of my whole life: and free my ſoule from that curſe and iudgement which is due vnto me for them. Thou that didſt iuſtifie the contrite *Publicane* for foure words of confeſſion, and receiuedſt the *Prodigall childe* (when hee had ſpent all the ſtocke of thy grace) into fauour vpon his repentance: pardon my ſinnes likewiſe, O Lord, and ſuffer mee not to periſh for my tranſgreſſions.

Rom. 5. 20.

Ezek. 33. 11.

Luke 1. 18. &c.

Oh ſpare me, and receiue mee
Mat.21.31. 32. into thy fauour againe. Wilt thou (O Lord) reiect me, who haſt receiued all *Publicanes*, *harlots*, and *ſinners*, that vpon repentance ſued to thee for grace? Shall I *alone* be excluded from thy mercy? Farre be it from mee to thinke ſo: for thou art the ſame God of mercy vnto me, that thou waſt vnto them, and *thy compaſſions*
Iam.5.11. *neuer faile*. Wherefore, O Lord, deale not with mee after my merits, but according to thy great mercy. Execute not thy ſeuere iuſtice againſt me a ſinner: but exerciſe thy long ſufferance in forbearing thine own creature. I haue nothing to preſent vnto thee for a ſatisfaction, but onely thoſe *bloudy wounds*, bitter *Death*, and *Paſſion*, which thy bleſſed *Sonne*, my onely *Sauiour*, hath ſuffered for mee. *Him (in whom onely thou art well*

pleaſed)

pleaſed) I offer vnto thee for all my ſinnes, wherewith thou art diſpleaſed. He my Mediatour, the requeſt of whoſe bloud, *ſpeaking better things then that of Abel*, thy mercy can neuer gaine-ſay. Illuminate my vnderſtanding, and ſanctifie my heart with thy holy ſpirit, that may bring to my remembrance all thoſe good and profitable leſſons, which this day, and at other times haue beene taught mee out of thy holy word; that I may remember thy *commandements* to keep them; thy iudgements to auoid them; and thy ſweet promiſes to relye vpon them in time of miſery and diſtreſſe. And now, O Lord I reſigne my ſelfe to thy moſt holy will: Oh receiue me into thy fauour: and ſo draw me by thy grace vnto thy ſelfe, that I may as well be thine by loue and imitation, as by cal- Heb. 12. 24.

Oh ſpare me, and receiue mee into thy fauour againe. Wilt thou (O Lord) reiect me, who haſt receiued all *Publicanes*, *harlots*, and *ſinners*, that vpon repentance ſued to thee for grace? Shall I *alone* be excluded from thy mercy? Farre be it from mee to thinke ſo: for thou art the ſame God of mercy vnto me, that thou waſt vnto them, and *thy compaſſions neuer faile*. Wherefore, O Lord, deale not with mee after my merits, but according to thy great mercy. Execute not thy ſeuere iuſtice againſt me a ſinner: but exerciſe thy long ſufferance in forbearing thine own creature. I haue nothing to preſent vnto thee for a ſatisfaction, but onely thoſe *bloudy wounds*, bitter *Death*, and *Paſſion*, which thy bleſſed *Sonne*, my onely *Sauiour*, hath ſuffered for mee. *Him (in whom onely thou art well pleaſed)*

Mat. 21. 31. 32.

Iam. 3. 22.

pleased) I offer vnto thee for all my sinnes, wherewith thou art displeased. He my Mediatour, the request of whose bloud, *speaking better things then that of Abel*, thy mercy can neuer gaine-say. Illuminate my vnderstanding, and sanctifie my heart with thy holy spirit, that may bring to my remembrance all those good and profitable lessons, which this day, and at other times haue beene taught mee out of thy holy word; that I may remember thy *commandements* to keep them, thy iudgements to auoid them, and thy sweet promises to relye vpon them in time of misery and distresse. And now, O Lord I resigne my selfe to thy most holy will: Oh receiue me into thy fauour: and so draw me by thy grace vnto thy selfe, that I may as well be thine by loue and imitation, as by cal-

Heb. 12. 24.

ling and creation. And giue me grace so to keepe holy thy *Sabbaths* in this life: as that (when this life is ended) I may with all thy Saints & Angels, celebrate an *eternall Sabbath of ioyes*, and prayse, to the honour of thy most glorious name, in thy heauenly Kingdome for euermore. *Amen.*

And then calling thy familie together; shut vp the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Familie. And the Lord will giue thee that night a *more sweet and quiet rest then ordinary*, and prosper thee the better in all the labours of the weeke following.

Thus farre of the ordinary Practise of Piety, both in priuate and publike.

Now followeth the extraordinary practise of Piety, whereby God is glorified in our liues.

THe extraordinary *Practise of Pietie* consists, eyther in *Fasting* or *Feasting*.

1. *Of the Practise of Piety in Fasting.*

There are diuers kindes of *Fasting*: First, a *constrained Fast*, as when men eyther haue not foode to eate, as in the [a] Famine of *Samaria*: or hauing food, cannot eate it for *heauinesse* or *sickenes*, as it befell them who were in the [b] Ship with Saint *Paul*. This is rather *Famine* then *Fasting*.

Secondly, *A naturall Fast*, which we vndertake *Physically*, for the health of our body.

Thirdly, *A ciuill Fast*; which the Magistrate enioyneth for the better maintenance of the *Common-wealth*: that by vsing Fish

Ieiunium.

1 *Coactum.*

[a] 2. Kin. 6. 26.

[b] Acts 27. 33.

2 *Physicum.*

Nihil periculosius habitudine corporis extreme bona: detrahenda sunt ergo per Ieiunium redundantia, ne natura suo pondere fracta succumbat. Basil. hom. 1.

3 *Politicum.*

Fish as well as Flesh, there may be greater plenty of both.

4. *Miraculosum.* Fourthly, *A miraculous Fast*, as the forty dayes Fast of *Moses* and *Elias*, the *types*; and of *Christ* the *substance*. This is rather to be *admired*, then *imitated*.

5. *Quotidianum.* Fiftly, *A daily Fast*, when a man is carefull to vse the Creatures of God with such moderation, that he is not made *heauier*, but more *chearfull*, to serue God, and to doe the duties of his calling. This is specially to be obserued of [c] Ministers and Iudges.

c 1 Tim. 3. 3. Tit. 2. 3. Prou. 31. 4 5.

6. *Religiosum.* Sixtly, *A religious Fast*, which a man voluntarily vndertakes, to make his body and soule the fitter to pray more feruently vnto God, vpon some extraordinary occasion. And of this Fast onely we are to treat. The *Religious Fast* is of two sorts, either *priuate* or *publike*.

2 Cor. 6. 4. 6.

1. *Of*

1 *Of a Priuate Fast.*

THat wee may rightly performe a priuate Fast, foure things are to be obserued; first, the *Author*: secondly, the *Time* and *Occasion*: thirdly, the *Manner*: fourthly, the *Ends* of priuate Fasting.

1 *Of the Author.*

The *first* that ordayned Fasting was *God* himselfe in *Paradise*: and it was the *first Law* that *God* made, in commanding *Adam* to abstaine from eating the forbidden fruit. *God* would not *pronounce* nor *write* his *Law* without *Fasting*, and in his Law commands all his people to *fast*. So doth our Sauiour *Christ* teach all his *Disciples* vnder the *New Testament* likewise. By religious *Fasting* a man comes neerest the *life* of *Angels*, and to doe *Gods*

Ieiunium in Paradiso præscriptum est: reuerere igitur ieiunij canitiem, Basil. *hom. cap. de Ieiun.* Exod. 19. 3. Leuit. 23. Mat. 6. 17. and 9. 15.

* *Qui ieiunat, Angelorum ritu viuit, & dum paucissimis contentus est, similitudinem cum illis assequitur.* Basil *hom. de Ieiun.*

Gods will on earth, as it is done in heauen. Yea, *Nature* seemeth to teach man this duty, in giuing him a *little mouth*, and a *narrower throat*: for, *Nature* is content with a *little*, *Grace* with *lesse*. Neyther doth *Nature* and *Grace* agree in any one act better then in this exercise of *religious Fasting*: for it strengthneth the *memory*, and cleareth the *minde*, illuminateth the *vnderstanding*, and bridleth the *affections*: mortifieth the *flesh*; and preserueth *chastitie*: preuenteth *sickneſſe*, and continueth *health*: it deliuereth from *euils*, and procureth all kinde of *blessings*.

Natura os paruum, & guttur arctũ homini dedit.

By *breaking* this *Fast*, the *Serpent* ouer-threw the *first Adam*, so that hee lost *Paradise*. But by *keeping a Fast*, the *second Adam* vanquished the *Serpent*, and restored vs into *Heauen*. *Fasting* was shee who couered *Noah* safe in the *Arke*, whom

Quamdiu ieiunauit Adam, in Paradiſo fuit, commedit, & eiectus eſt. Hieron.

In-

Intemperance vncouered, and left ſtarke naked in the *Vineyard*. By faſting, *Lot* quenched the flame of *Sodome*, whom *drunkenneſſe* ſcorched with the fire of *Inceſt*. Religious *Faſting*, and *talking* with God, made *Moſes* face to ſhine before *men*: when Idolatrous *eating* & *drinking* cauſed the *Iſraelites* to appeare abhominable in the ſight of God. It rapt *Elias* in an *Angelicall Coach* to *Heauen*: when voluptuous *Ahab* was ſent in a *bloudy Chariot* to *hell*. It made *Herod* beleeue that *Iohn Baptiſt* ſhould liue after death by a bleſſed *reſurrection*: when after an *intemperant* life hee could promiſe nothing to himſelfe but eternall death and *deſtruction*. O *diuine Ordinance* of a *diuine Author*!

2. *Of the Time.*

The holy Scripture appoints *no time* vnder the New Teſtament to faſt: but leaues it vnto Chri-

Christians owne *free choise*, *Rom.*14.3. 1 *Cor.*7.5. to fast as *occasions* shall be offered vnto them, *Mat.*9.15. As when a man becomes an humble and earnest suiter vnto God for the *pardon* of some *grosse sinne* committed; or for the *preuention* of some sinne, whereunto a man feeles himselfe by *Satan* solliciting: or to *obtaine* some speciall *blessing* which he wants: or to *auert* some *Iudgement* which a man feares, or is already fallen vpon himselfe or others: or lastly, to *subdue his flesh* vnto his *spirit*, that hee may more cheerefully poure forth his soule vnto God by prayer. Vpon these occasions a man may fast a [a] day or [b] longer, as his *occasion* requires, and the *constitution* of his body, and other *needfull affaires* will permit.

Praeceptū esse Ieiunium video, quibus autem diebus non oporteat ieiunare, & quibus oporteat praecepto Dominu vel Apostol.rum non inuenio definitū. Aug ad Cassulan. *Ep.* 86

Indifferenter ieiunandum, ex arbitrio, non ex imperio nouae disciplinae, pro temporibus, et causis vniuscuiusque, Tert. *aduers.* Psychic.

Montanus *haereticus primus erat qui ieiuniorum leges praescripsit.* Eus. *Eccl.hist.li.*5. *cap* 18. *ex* Apollon.

a Leu. 23.32 Iosh.7.6. 2 Sam. 3.35. *b* Hest. 4.16.

3 *Of the Manner of a priuate Fast.*

The true manner of performing

ming a *priuate* Faſt, conſiſts partly in *outward*, partly in *inward* actions.

The outward Actions are to abſtaine, for the time that we faſt: Firſt, from all [c] *worldly buſineſſe* and *labour*, making our *Faſting day*, as it were a *Sabbath day*, *Leu.* 23. 28. For worldly *buſineſſe* will diſtract our mindes from holy *deuotion*.

c Leuit. 23. 28. 36. Ioel 1. 14. and 2. 15.

Secondly, from all *manner of foode*; yea, from [d] *bread* and *water*, ſo farre as health will permit: 1. That ſo we may acknowledge our own *indignitie*, as being vnworthy both of *life*, and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the ſoule which followeth the *conſtitution* thereof, may be the more *humbled*. 3. That ſo wee may take a godly [e] *reuenge* vpon our ſelues, for abuſing our *libertie* in the vſe of Gods Creatures.

d 2 Sa. 3. 35. Hezra 10. 6. Dan. 10. 3. Eſter 4. 16. Acts 9. 9.

e 2 Cor. 7. 11.

4. That

4. That by the *hunger* of our *bodies*, through want of these *earthly things*, our *soules* may learne to hunger more eagerly after *spirituall* and *heauenly* foode. 5. To put vs in minde, that as wee abstaine from *foode* which is *lawfull*, so wee should much more abstaine from * *Sinne*, which is altogether *vnlawfull*.

Thirdly, from *good* and *costly* † *Apparell*: that as the *abuse* of these puffes vs vp with *pride*; so the laying aside their *lawfull vse* may witnesse our *humilitie*. And to this end in ancient times they vsed (especially in publike Fasts) to put on *Sackcloath*, or other *course apparell*. The equitie hereof still remaineth; especially in *publike Fasts*, at what time to come into the Assembly with *starched bands*, *crisped haire*, *braue apparell*, and decked with *flowers* or *perfumes*, argueth a soule that is neither humble

* Quid prodest vacuare corpus ab escis, & animã repẽre peccatis? Aug. de temp. Ser 46.

† Exo. 33. 5. 6

‡ Hest. 4. 1. 2. Ionas 3. 5. 6. Ioel 1. 13. Mat. 11. 21.

humble before God, nor euer knew the true vſe of ſo holy an exerciſe.

Fourthly, from the full *meaſure of* [h] *ordinarie ſleepe.* That thou maiſt that way alſo *humble* the body: & that thy ſoule may *watch* and *pray* to be prepared for the comming of *Chriſt.* And if thou wilt breake thy ſleepe earely and late for *Wordly gaine*: how much more ſhouldeſt thou doe it for the *ſeruice of God?* And if *Ahab* (in imitation of the godly) did in *his faſt* lie in *Sackcloth*, to break his ſleepe by night; what ſhall we thinke of thoſe who on a *Faſting-day* will yeeld themſelues to ſleepe in the *open Church?*

h 2 Sam. 12. 16. Ioel 1. 13. Heſt. 4. 3.

1 Kin. 21. 27.

Fiftly and laſtly, from all *outward pleaſures* of our ſenſes. So that as it was not the * *throate* onely that *ſinned*, ſo muſt not the *throate* onely be *puniſhed*: and therefore we muſt ende-

* *Si ſola gula peccauit, ſola ieiunet, & ſufficit: Si vero peccauerunt et membra cætera, cur non ieiunent & ipſa?* Bern. *Serm. Quadrag.* 3.

endeauour to make our eyes (as at all times, ſo) eſpecially on that day to faſt from *beholding vanities*: our *eares* from hearing *Mirth* or *Muſicke*, but ſuch as may moue to *mourne*: our *noſtrils* from pleaſant *ſmels*: our *tongues* from *lying*, *diſſembling* and *ſlandering*: yea, the *vſe* of the *Marriage bed* muſt be omitted in a religious reuerence of the Diuine *Maieſtie*: That ſo *nothing* may *hinder* our true humiliation, but that all may be *ſignes* that wee are *vnfainedly* humbled. Thus much of the *outward* manner.

2 The *inward* manner of *Faſting* conſiſts in two things, 1. *Repentance*. 2. *Prayer*.

μεταμέλεια. *Repentance* hath two parts.

1. *Penitencie* for ſinnes paſt.

μετανοια. 2. *Amendment of life* in time to come.

This *penitencie* conſiſts in 3. things. Firſt, an inward *inſight* of ſinne, and *ſenſe* of miſerie.

ſerie. Secondly, a *bewailing* of thy vile eſtate. Thirdly, an *humble* and *particular confeſſion* of all thy knowne ſinnes.

1. *Of the inward inſight of ſinne, and ſenſe of miſerie.*

This *ſenſe and inſight* will be effected in thee: Firſt, by conſidering thy ſinnes, eſpecially thy groſſe ſinnes, according to the circumſtances of the *time* when, *place* where, *manner* how, and *perſon* with whom it was committed. Secondly, the Maieſtie of God againſt whom it was done: and the *rather*, becauſe thou diddeſt ſuch things againſt him ſince he became a *Father* vnto thee, and beſtowed ſo many ſweet *bleſſings* in bountifull manner vpon thee. Thirdly, in conſidering the *curſes* which *God* hath threatned for thy ſinne: how grieuouſly God hath plagued *others* for the *ſame* fault, and how that no *meanes* in Heauen

or

or Earth could deliuer thee from being *eternally damned* for them; had not the *Sonne of God* so louingly dyed for thee. Lastly, that if God *loues thee*, he must *chasten* thee ere it bee long, with some *grieuous affliction*; vnlesse thou doest *preuent* him by speedie and vnfained repentance. Let these and the like considerations, so *pricke* thy *heart* with sorrow, that *melting* for remorse within thee, it may be *dissolued* into a *fountaine of teares*, trickling downe thy mournfull cheeks. This mourning is the beginning of *true fasting*: and therefore oft times *put for *fasting*; the *first* and *principall* part for the *whole* action.

* Mat. 9. 15. Can the Children *mourne*? then shall they *fast*? And *Marke* and *Luke* for *mourne*, haue *fast*. Examples, Psal. 6. & 22. & 38. & 79. & Ieremies Lament. Ioel 2. 12. 17

2 *Of the bewayling of thine owne estate.*

Bewailing or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voyce, and teares

teares of the eyes. With such *filiall earneſtneſſe* and importunitie in prayer, is our heauenly Father well pleaſed. Nay, when it is the *fruits* of his *Spirit*, and the *effects* of our *faith*, he cannot be diſpleaſed with it. For if he heard the *moanes* which *extremitie* wrung from *Iſmaell* and *Hagar*; and heareth the crie of the *young Rauens*, and roaring of *Lyons*; how much rather will he heare the *mournfull lamentation* which his *owne children* make vnto him in their *miſery*?

Ier 31.18. 19. 20.

Gen. 11.17.

Iob 39. 3. Pſal. 147. Pſal. 104.11.

3 *Of the humble confeſſion of ſinnes.*

In this action thou muſt deale *plainly* with *God*, and acknowledge *all the ſinnes thou knoweſt*, not onely in *generall*, but alſo in *particular*: this hath beene the manner of all Gods children in their Faſts: firſt, becauſe that without *Confeſſion* thou haſt no *promiſe* of

1 Sam. 7. Ezr. 9. &c. Dan. 9. Nehem. 1.

of mercy or forgiueneſſe of ſinnes. Secondly, that ſo thou maieſt acknowledge *God* to be *iuſt*, and thy *ſelfe vnrighteous*. Thirdly, that by the *numbering* of thy ſinnes, thy heart may be the *more humbled* and pulled downe. Fourthly, that it may appeare, that thou art *truly penitent*: for till God hath giuen thee grace to repent, thou wilt be *more aſhamed* to *confeſſe* thy fault, then to *commit* thy ſinne. The *plainer* thou dealeſt in this reſpect with God, the more *graciouſly* wil God deale with thee: for if thou *doeſt acknowledge thy ſinnes, God is faithfull and iuſt to forgiue thee thy ſinnes: and the bloud of Ieſus Chriſt his Sonne ſhall cleanſe thee from all thy ſinnes.*

Prou. 28. 13. Pſ. 32. 3. &c. Pſal. 51. 4.

1 Ioh. 1. 7. 9.

To helpe thee the better to performe theſe *three parts* of penitencie, thou maieſt diligently reade ſuch chapters and portions of the holy Scriptures,

tures, as doe chiefly *concerne thy particular ſinnes:* that thou maieſt ſee Gods curſe & iudgements on *others* for the like ſinnes, and be the more humbled *thy ſelfe.*

Thus farre of the firſt part of Repentance, which is Penitencie.

The other part, which is *Amendment of life,* conſiſts, Firſt, in deuout *Prayer:* Secondly, in deuout *Actions.*

The deuout *Prayer,* which wee make in time of *Faſting,* is eyther *Deprecation of euill,* or *craning needfull good things.* δεήσις. προσευχή.

Deprecation of euill, is, when thou beſeecheſt GOD, for *Chriſt* thy *Mediators ſake,* to pardon vnto thee thoſe *ſinnes* which thou haſt *confeſſed;* and to turne from thee thoſe *iudgements* which are *due* vnto thee for thy *ſinnes.* And as *Benhadad,* becauſe hee heard, *That the King of Iſrael was mercifull,* proſtrated himſelfe vnto him 1 Kin. 20. 31

with a *Rope about his necke*; ſo becauſe thou knoweſt that the *King of heauen is mercifull*: caſt downe thy ſelfe in his preſence, in all *true ſignes* of humiliation (eſpecially, ſeeing he calleth vpon thee to come vnto him in thy troubles) and doubtleſſe thou ſhalt finde him moſt *mercifull*.

Pſal. 50. 15.

The *Craving of needfull good things*, is, Firſt, a feruent and faithfull begging of God, to ſeale by his ſpirit in thy heart, the aſſurance of the forgiueneſſe of all thy ſins. Secondly, to *renew* thy heart by the *Holy Ghoſt*, ſo that *ſinne* may daily *decay*, and *righteouſneſſe* more and more *increaſe* in thee. Laſtly, in deſiring a ſupply of *faith, patience, chaſtitie*, and all other graces which thou *wanteſt*: and an increaſe of thoſe which GOD of his mercie hath beſtowed vpon thee *already*.

Philip. 4. 6.

1 Tim. 5. 5.

Thus

Thus farre of Prayer in Fasting.

The *deuout Actions* in fasting, are two. First, *Auoiding euill.* Secondly, *doing good.*

1 *Of auoiding euill.*

This *Abstinence from euill*, is that which is chiefly signified by thy *Abstinence from food, &c.* and is the chiefe end of fasting, as the *Ninuites* very well knew, *A day of fast, and not fasting from sinne the Lord abhorreth.* It is not the *vacuitie* of the stomacke: but the* *puritie* of the heart that God respecteth. If therefore thou wouldest haue God to turne from thee the *euill* of *affliction*: thou must first turne away from thy selfe the *euill* of *transgression*. And without this fasting from *euill*, thy *Fast* sauours more noysome to *God*, then thy *breath* doth to *Man.* This made God so often to reiect the Fast of the *Iewes.* And as thou must endeauour to

Ion. 3.8.10

* *Pulchrum est corporis ieiunium, eũ sit animus à vitijs ieiunus.* Hier. ad Celant. Epi. 14. *Ieiuna à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis,* Cyril. in Leu. Cap 10. Isa 58.2.&c. Zach.7. 5.7. *Non possum ferre Imquitatem & interdictionem.* Isay 1. 13.

auoid all ſinne; ſo eſpecially *that ſinne*, wherewith thou haſt prouoked God, either to *ſhake* his rod at thee, or already to *lay* his chaſtening hand vpon thee. And doe this with a reſolution, by the aſſiſtance of Gods grace, neuer to commit thoſe ſinnes againe. For what ſhall it profit a man by *abſtinence* to humble his *body*; if his *minde* ſwell with *pride*? Or to forbeare *Wine* and ſtrong *drinke*; and to be drunke with *wrath* and *malice*? Or to let no *fleſh* goe into thy belly; when *lyes*, *ſlanders*, and *ribauldrie* (which are worſe then any meat) comes out of thy mouth? To abſtaine from *meat*, and to doe *miſchiefe*, is the *Diuels faſt*, who *doth euill*, and is *euer hungrie*.

* *Quid prodeſt tenuari corpus abſtinentia, ſi animus intumeſcit ſuperbia? Vinum non bibere, & ira inebriari? Carnibus non veſci, & de ore omni eſca ſordidius egredi maledictum aut mendacium?* Maximus Epiſ.

Qui cibis abſtinent, & mala agunt, dæmones imitantur, quibus culpa adeſt, & cibus deeſt, Iſidor.

* *Vis orationem tuam volare ad cœlum? Fac illi duas alas Ieiunium & Eleemoſynam*, Aug.

2 *Of doing good workes.*

The * *good workes* which as a *Chriſtian* thou muſt doe *euery day*, but eſpecially on thy *faſting*

ing day: are either the *workes of piety* to *God*, or the *workes of charitie* towards thy *brethren*.

First, the *workes of Pietie to God*, are the *Practise* of all the former duties, in the *sincerity* of a good conscience, and in the *sight* of God.

Secondly, the *workes of charitie* towards our *Brethren*; are, *forgiuing wrongs*, *remitting debts* to the poore that are not well able to pay: but especially in *giuing almes* to the poore, that want reliefe and sustenance. Else we shall * vnder pretence of *godlinesse*, practise *miserablenesse*, like those, who will pinch their owne *bellies*, to defraud their labouring *Seruants* of their due allowance. As therefore Christ ioyned *Fasting*, *Prayer*, and *Almes*, together in *Precept*: so must thou ioyne them together, like *Cornelius*, in *practise*. And therefore be sure to giue

Isa 58.6. &c. Zac.7 9.10.

* *Qui ieiunat vt parcat, non ad Dei gloriam ieiunat, sed substantiæ suæ parcit.* Chrysost. in Mat.

Mat. 6. Acts 10. 30. 31.

at the *least* ſo much to the *poore, on thy *Faſting day*, as thou wouldeſt haue ſpent in thine *owne diet*, if thou haddeſt not faſted that day. And remember, that *hee that ſoweth plenteouſly ſhall reape plenteouſly*, and that this is a *ſpeciall ſowing day*. Let thy *Faſting* ſo *afflict* thee, that it may *refreſh* a poore Chriſtian: and *reioyce* that thou haſt *dined and ſupped in another*: or rather, that thou haſt *feaſted hungry Chriſt, in his poore members*.

In *giuing Almes*, obſerue two things: firſt, the *Rules*: ſecondly, the *Rewards*.

1 *Rules in giuing of Almes, and doing good workes.*

1 They muſt bee done in *obedience of Gods Commandements*: Not becauſe we *thinke* it to be good, but becauſe God *requireth* vs to doe ſuch and ſuch a good deed: for ſuch [a] *obedience* of the worker, God preferreth

* *Non De-, ſed ſibi ieiunat, qui quæ ad tempus ſubtrahit, non inopibus ſubtrahit: ſed ventri poſtmodum offendenda cuſtodit*, Greg. in Paſto. c. 44. 2 Cor. 9. 6. *Ieiunium tuum te caſtigat, ſed alterum lætificat*, Aug. Ser. de temp. 64. *Accipiat eſuriens Chriſtus quod ieiunans minus accipit Chriſtianus*, Aug. de tem. Serm. 157. *Beatus qui ieiunat vt alat pauperem: imitatur enim Chriſtũ, qui animam ſuam poſuit pro fratribus ſuis*, Cyril. in Leuit. lib. 10

a 1 Sa. 15 22

preferreth before all *Sacrifices*, and the greateſt *workes*.

2 They muſt proceede from [b] *faith*, elſe they *cannot pleaſe God*: nay, without faith the moſt *ſpecious* workes are but [c] *ſhining ſinnes* and *Phariſies Almes*.

3 Thou muſt not thinke by thy good Workes and Almes, *to merit Heauen*: for in vaine had the *Sonne of God* ſhed his *bloud*, if *heauen* could haue been *purchaſed* either for *Money* or *Meat*. Thou muſt therefore ſeeke *heauens poſſeſſion* by the *purchaſe* of *Chriſts bloud*, not by the *merits* of thine *owne workes*. For [c] *eternall life is the gift of God through Ieſus Chriſt*. Yet euery true Chriſtian that beleeues to bee ſaued, and hopes to come to heauen, muſt doe good workes (as the Apoſtle ſaith) for *neceſſary cauſes*, which are foure.

[b] Heb. 11. 6. Rom. 14. 23.

[c] *Splendida peccata*, Aug.

[c] Rom. 6. vlt.

[d] 1 Cor. 10. 31. 2 Cor. 8. 19. Phil. 1. 11.

Firſt, *that* [d] *God may be glo-*

rified: Secondly, *that thou maist shew thy selfe* [c] *thankefull for thy Redemption.* Thirdly, *that thou maist* [f] *make sure thine Election vnto thy selfe.* Fourthly, *that thou maist* [g] *winne others*, by thy holy deuotion, to thinke the better of thy Christian profession. And for these vses wee are said to bee [h] *Gods workemanship, created in Christ Iesus, vnto good workes, and that God hath ordained vs to walk in them.*

c Luke 1.74. 75.

f 2 Pet. 1.10

g Mat. 5.16. Isai 61.9.

h Ephe. 2.10

4 Thou must not giue thine Almes to *impudent Vagabonds*, who liue in *wilfull idlenesse* and *filthinesse*, but to the *religious* and *honest poore*, who are eyther sicke, or old, that they cannot worke: or such who worke, but their worke cannot competently maintaine them: Seeke out these in the *backe Lanes*, and releeue them. But if thou meetest one that asketh an Almes for *Iesus* sake, and knowest

knoweſt him not to bee vnworthy, deny him not: for, it is better to giue vnto *tenne Counterfeits*, then to ſuffer *Chriſt* to goe, in *one poore Saint, vnrelieued*. Looke not on the *Perſon*, but giue thine Almes as vnto *Chriſt* in the *partie*.

2 *Of the Rewards of Almes-deeds and good workes.*

1 *Almes* are a *ſpeciall meanes* to moue God in mercy to turne away his [i] *temporall iudgements* from vs: when we by a *true Faith* (that ſheweth it ſelfe by ſuch fruits) doe returne vnto him.

2 Mercifull *Almes-giuers* [k] ſhall bee the *Children of the Higheſt*: and be like God their *Father*, who is the [l] *Father of Mercies*. They ſhall be his [m] *Stewards* to diſpoſe his *goods*, his *Hands*, to diſtribute his *Almes*: and if it be ſo great an honour to bee the *Kings*

i Dan. 4. 24.

k Luke 6. 35. 36.

l 2. Cor. 1. 3.

m Luke 16. 1.

Almner; how much greater is it to bee the *God of Heauens Almes-giuer?*

3 When *all* this *World* shall forsake vs, then onely *good workes* and *good Angels* shall
n Apo.14.13 accompany vs the one to n *receiue* their *reward*, the other to
o Luk.16.22 Psal.91.11. Heb. 1.14. *deliuer* their o *charge*.

4 Liberalitie in Almes-deeds is our
p 1 Tim.6.19 p *surest foundation, that we shall obtaine in eternall life*, a liberall reward through the *Mercie* and *Merits* of Christ.

Lastly, by Almes-deeds we feed and releeue Christ in his
q Mat. 25. *Members*: and q *Christ* at the *last day* will acknowledge our *loue*, and reward vs in his *Mercy*: and then it shall appeare, that what wee gaue to the poore, was not *lost*, but
r Pro. 19.17 r *lent vnto the Lord*. What greater motiues can a Christian wish, to excite him to be a liberall Almes-giuer? Thus

faire

farre of the *Manner* of Fasting. Now followeth the *Ends.*

3 *Of the Ends of Fasting.*

The true *ends* of *Fasting* are not to *merit* Gods fauour or eternall life, (for that we haue only of the gift of *God* through *Christ*) nor to *place religion* in bodily abstinence: (for fasting in it selfe is not the *worship* of God, but an *helpe* to further vs the better to worship God) But the *true Ends of Fasting* are three:

First, to *subdue* our [f] flesh to the Spirit: but not so to [t] weaken our bodies, as that wee are made vnfit to doe the necessary duties of our calling. *A good man* (saith *Salomon*) *is mercifull to his Beast*, *Prou.* 12. 10. much more to his *owne body.*

Secondly, that we may more deuoutly contemplate Gods Holy Will, and feruently [v] powre forth our soules vnto him

[f] Esd. 8. 21. 1 Cor. 9. 7.

[t] 1 Tim. 5. 23 *Ieiunium orationem roborat, oratio sanctificat Ieiunium*, Bern. Ser. de Ieiun.

[u] Ioel 1. 17. Nehem. 4. Luke 2. 37. 1 Cor. 7. 5.

him by prayer: for as there are some kinde of *Diuels*; so there are also some kinde of *sinnes*, which cannot be subdued but by *Fasting*, ioyned vnto *prayer*, Mat. 17. 22.

x Ioel 2. 18. 19. 1 Cor. 11.

Thirdly, that by our [x] *serious humiliation*, and *iudging* of our selues, we escape the *Iudgement of* [illegible] for the *merit* of our fasting (which is none:) but for the *mercy* of God, who hath promised to remoue his iud[illegible] from vs, when we [illegible]oe vnfainedly before him. [illegible] Childe of God [illegible] *bly* vsed this *holy exe*[illegible] in the end he obtained [illegible] queſt at the hand of God: both in *receiuing* graces, which he wanted, as appeares in the examples of [y] *Annah*, [z] *Iehoſaphat*, [a] *Nehemiah*, [b] *Daniel*, [c] *Eſdras*, [d] *Heſter*: as also in *turning away* Iudgements *threatned*,

y 1 Sam. 7.
z 2 Chr. 20.
a Nehem. 1.
b Dan. 9.
c Eſd. 8. 23.
d Heſt. 9.

threatned or *fallen* vpon him, as may be ſeene in the examples of the [e] *Iſraelites*, the [f] *Niniuites*, [g] *Rehoboam*, [h] *Achab*, [i] *Ezechia*, [k] *Manaſſes*. He who gaue his *deare Sonne* from heauen to the death, to ranſome vs when we were his enemies: thinkes *nothing* too deare on Earth, to beſtow vpon vs, when wee humble our ſelues, being made his reconciled *Friends* and *Children*.

Thus farre of the *priuate faſt*.

e 1 Sam. 7. 6.
f Ionah 3.
g 2 Chro. 12 5. 7. &c.
h 1 Kin. 21.
i 2 Chro. 32. 16.
k 2 Chro. 33 18. 19.

2 *Of the Publike Faſt.*

A *Publike Faſt* is, when by the [a] authoritie of the *Magiſtrate*, eyther the *Whole Church* within his dominion, or ſome *ſpeciall Congregation* (whom it concerneth) doe aſſemble themſelues together, to performe the fore-mentioned *duties* of *Humiliation*: eyther for the [b] *remouing* of ſome

a Ionah 3.7. 2 Chro. 20 3 Ezra 8. 21.

b 1 Sa. 7. 5. 6. Ioel 2. 15. 2 Chro. 20. Ionah 3. Heſt. 4.

ſome publike *calamitie* threatned or already inflicted vpon them, as the *ſword, inuaſion, famine, peſtilence*, or other fearefull ſickneſſe: or elſe for the *obtaining* of ſome *publike bleſſing*, for the good of the

c Exod. 19. Eſdr. 8. Acts 1. & 13. & 14.

c Church: as to craue the *aſſiſtance* of his *holy Spirit*, in the *election* and *ordination* of fit and able *Paſtors, &c.* or, for the *tryall of truth*, and *execution of Iuſtice*, in matters of difficultie and great importance, &c.

d Ioel 1. 14. Nehem. 8.

When any euill is to bee remoued, the d *Paſtors* are to lay open vnto the people, by the euidence of *Gods Word*, the *ſinnes* which were the *ſpeciall cauſes* of that calamitie: *call vpon* them to repent, and *publiſh* vnto them the mercies of God in *Chriſt* vpon their *Repentance*. The people muſt heare the voyce of *Gods meſſengers* with hearty *ſorrow for their*

their ſinnes; earneſtly *begge pardon* in *Chriſt*, and promiſe vnfained amendment of their life. When any bleſſing is to be obtayned, the *Paſtors* muſt lay open to the people the *neceſſitie* of that bleſſing, and the *goodneſſe* of God who giueth ſuch *graces* for the *good* of men. The *people* muſt *deuoutly pray* vnto God for beſtowing of that *Grace*, and that hee would bleſſe his owne *meanes* to his owne *glory*, and the *good* of his *Church*. And when the holy Exerciſe is done, let euery Chriſtian haue a ſpeciall care, according to his *abilitie*, to [e] *remember the poore*. And whoſoeuer (when iuſt occaſion is offered,) vſeth not this holy exerciſe of *Faſting*; hee may iuſtly ſuſpect, that his heart neuer yet felt the power of true Chriſtianity.

[e] Iſa. 58 7. 10 2 Cor. 9. 7. Gal. 2. 10.

So much of *Faſting*. Now followeth

followeth the exercise of holy *Feasting*.

Of the Practice of Pietie in Holy Feasting.

Holy Feasting is a solemne *Thankesgiuing* (appointed by authoritie) to be rendred vnto God on some speciall day, for some *extraordinary blessings* or *deliuerances* receiued. Such among the *Iewes*, was the *Feast* of the
Exod. 12. 15. *Passeouer*, to remember to prayse God for their deliuerance out of *Egypts* bondage: or the *Feast* of *Purim*, to giue thankes for their deliuerance
Hest. 9. 19. 22. from *Hamans Conspiracie*. Such amongst vs are the 5. of *August*, to prayse God for deliuering our *Gracious King*, from the *bloudy Conspiracie* of the *Traiterous Gowries*. And the 5. of *November*, to praise God for the deliuerance of the

the *King and the whole State* from the *Popish Gun-powder Treason.* Such Feasts are to be celebrated by a publike *rehearsall* of those speciall benefits, by *spirituall Psalmes* and *dances*, by *mutuall feasting* and *sending presents euery man to his neighbour:* and by *gifts to the poore.*

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*; or that *God* euer bestowed vpon *Man*: and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memoriall of our *Redemption*: euery Christian should account this *holy Supper*, his *chiefest and ioyfullest Feast* in this World. And seeing that as it ministreth to *worthy* partakers, the greatest assurance which they haue of their *saluation*: so it pulleth *temporall iudgements* on the *bodies*, and (without repentance)

pentance) *eternall damnation* on the *soules* of them who *receiue it vnworthily*. Let vs see how a Christian may best fit himselfe to be a due *partaker* of so holy a *Feast*; and to bee a *worthy Guest* at so *sacred a Supper*.

Meditations concerning the due manner of practising Piety, in receiuing the Holy Supper of the Lord.

THough no man liuing is *of himselfe* worthy to be a guest at so *holy* a Banquet; yet it pleaseth God of his *Grace* to *accept* him for a *worthy receiuer*, who endeuoureth to receiue that holy Mysterie, with that *competent measure* of reuerence that he hath prescribed in his word.

2 Thes. 1. 11
Col. 1. 12.
Luke 20. 35.
Apon. 3. 4.

Hee that would receiue this Holy Sacrament with due reuerence,

uerence, muſt conſcionably performe three ſorts of duties. Firſt, *thoſe which are to be done before he receiueth.* Secondly, *thoſe that are to be done in the receiuing.* Thirdly, *thoſe that are to be done after that he hath receiued the Sacrament,* The firſt is called *preparation,* the ſecond *Meditation,* the third *Action* or *Practice.*

1 *Of Preparation.*

That a Chriſtian ought neceſſarily to *prepare* himſelfe before he preſume to be a partaker of the holy Communion; may euidently appeare by fiue reaſons.

Firſt, becauſe it is Gods Commandement. For if hee commanded vnder the paine of Death, that none vncircumciſed ſhould eate the Paſcall Lambe: nor any circumciſed vnder foure *dayes preparation*: how much *greater* preparation doth hee require

Exod 12.48. Exod 22.6.

quire of him, that comes to receiue the Sacrament of his *body* and *bloud*? which as it *ſucceedeth*, ſo doth it *exceed* by many degrees the Sacrament of the *Paſſeouer*.

Secondly, becauſe the *example of Chriſt* teacheth vs ſo much: for hee *waſhed* his Diſciples *feet* before he admitted them to eate of his *Supper*. Signifying how thou ſhouldeſt lay aſide all *vnpureneſſe of hart*, and *vncleanneſſe of life*; and be furniſhed with *humilitie* and *charitie*, before thou preſumeſt to taſte of his holy *Supper*.

Ioh. 13. 5.

Thirdly, becauſe it is the counſell of the Holy Ghoſt: *Let euery man examine himſelfe, and ſo let him eate, &c.* And if a man, when hee is to eate with an *Earthly Prince*, *muſt conſider diligently what is before him, and put a knife to his throate, rather then commit any rudeneſſe*:

1 Cor. 11. 28

Pro. 23. 1. 2.

How

How much more oughteſt thou to prepare thy ſoule, that thou maieſt behaue thy ſelfe with all feare and reuerence when thou art to feaſt at the holy table of the *Prince of Princes.*

Fourthly, becauſe it hath beene euer the practiſe of all Gods Saints, to vſe holy preparation, before they would meddle with *Diuine Myſteries. Dauid* would not goe neere to *Gods Altar*, till hee had firſt *waſhed his hands in innocencie*: Much leſſe ſhouldeſt thou, without due preparation, approach to the *Lords Table. Abimelech* would not giue, nor *Dauid* and his men would not eat the *ſhew-bread* but on condition that their *veſſels were Holy*; how much leſſe ſhouldeſt thou preſume to eate the *Lords bread*, or rather *the bread which is the Lord*, vnleſſe the veſſell of thy hart be firſt cleanſed

Pſal. 26. 6.

1 Sam. 21. 4.

ſed by repentance? and if the Lord required *Ioſuah* (as hee had done *Moſes* before) *to put off his ſhoes*, in reuerence of his Holineſſe, who was preſent in that place, where he appeared with a *ſword* in his *hand*, for the deſtruction of his enemies, how much rather ſhouldeſt thou put off all the *affections* of thine earthly conuerſation, when thou commeſt neere that place, where *Chriſt* appeareth to the *eye* of thy faith, with *wounds in his hands & ſide*, for the redemption of his friends? And for this cauſe it is ſaid; *That the Lambes Wife hath made her ſelfe ready for his marriage.* Prepare therfore thy ſelfe, if thou wilt in this life be *betrothed* vnto *Chriſt* by Sacramentall *grace*: or in Heauen *marryed* vnto him by eternall *glory*.

Exod. 35. Ioth. 5. 15.

Apoc. 19 7.

Fiftly, becauſe that God hath euer ſmitten with ſearefull

full iudgements, thoſe who haue preſumed to vſe his holy Ordinances without due feare and preparation. God ſet a *flaming ſword* in a *Cherubins hand*, to ſmite our firſt Parents being defiled with ſinne, if they ſhould attempt to goe into *Paradiſe* to *eate* the Sacrament of the *Tree of life*. Feare thou therefore to be ſmitten with the ſword of Gods vengeance; if thou preſumeſt to goe to the Church with an impenitent heart, to eate the Sacrament of the *Lord of life*. God ſmote 50000. of the *Bethſhemites* for *looking irreuerently* into his Arke: and kild *Vzza* with ſodaine death, for but *raſh touching* of the Arke; and ſmote *Vzziah* with a *Leaprie* for medling with the Prieſts Office, which pertained not vnto him. The feare of ſuch a ſtroake made *Ezechias* ſo earneſtly to pray vnto God, that hee would

Geu. 3. 24.

1 Sam. 6.
1 Sam. 21.
2 Chron. 20. 18. &c.

would not ſmite the people that wanted *time to prepare themſelues as they ſhould, to eate the Paſſeouer*: and it is ſaid, that the Lord *heard Ezekiah, and healed the people*. Intimating that had it not beene for *Ezekias* Prayer, the Lord had *ſmitten* the people for their want of due *preparation*. And the man who came to the *Marriage-feaſt* without his *wedding garment*, or examining of himſelfe, was *examined* of another: and thereupon *bound hand and foot, and caſt into vtter darkneſſe*, Mat. 22. 12. And S. *Paul* tels the *Corinthians*, that
1 Cor. 11. 29 for want of this *preparation in examining & iudging themſelues, before they did eate the Lords Supper*, God had ſent that fearfull ſickneſſe among them,
1 Cor. 11. 29 whereof *ſome were then ſicke, others weake, and many fallen aſleepe*, that is, taken away by *temporall death*. Inſomuch that the

the *Apoſtle* ſaith; that euery *vnworthy* receiuer *eates his owne Iudgement, temporall* if he repents, *eternall* if he repents not: and that in ſo hainous a meaſure; as if he *were guilty of the very body and bloud of the Lord*, whereof this Sacrament is a holy *ſigne* and *ſeale*. And Princes puniſh the indignitie offered to their *great Seale*, in as deepe a meaſure, as that which is done to their owne *Perſons*, whom it repreſenteth. And how haynous the guiltines of *Chriſts bloud* is; may appeare by the miſery of the *Iewes* euer ſince they wiſhed *his bloud to be on them and their Children*. But then thou wilt ſay; It were *ſafer* to abſtaine from comming *at all* to the Holy Communion. Not ſo; for God hath threatned to puniſh the *wilfull neglect* of his Sacraments, with *eternall damnation* both of body and ſoule.

1 Cor. 11. 29

Verſe 27.

Mat. 27. 25.

Num. 9. 13. Heb. 2. 9. Mat. 26. 1 Cor. 11.

And it is the *Commandement* of *Christ*; *Take, eate, doe this in remembrance of me:* and he will haue his Commandement vnder the penaltie of his curse, obeyed. And seeing that this Sacrament was the *greatest* token of Christs *loue*, which he left at his *end* to his friends, whom hee loued to the *end*; therefore the *neglect* and *contempt* of this Sacrament must argue the *contempt* and *neglect* of his *loue* and *bloud-shedding*: then which no sinne in Gods account can seeme more *haynous*. Nothing hinders why thou maist not come freely to the Lords Table; but because thou haddest rather *want* the loue of God, then *leaue* thy filthy sinnes. Oh come! but come a Guest prepared for the Lords Table; seeing they are *blessed, who are called to the Lambes Supper*. O come! but come prepared; because the

Iohn 13. 1.

Heb. 10. 28. 29.

Apoc. 19. 9.

efficacie

efficacie of this Sacrament is receiued according to the *proportion* of the *Faith* of the Receiuer.

Efficacia Eucharistiæ non æqualiter se habet quoad omnes fideles, sed pro ratione fidei communicantium, Origen.

This preparation consists in the serious consideration of three things: first, of the *worthinesse of the Sacrament*, which is tearmed to *discerne the Lords Body*. Secondly, of thine *owne vnworthinesse*; which is to *iudge thy selfe*. Thirdly, of the *meanes*, whereby thou maist become a *worthy* Receiuer; called *communication of the Lords Body*.

1 *Of the worthinesse of the Sacrament.*

THe *worthinesse* of this Sacrament is considered three wayes: first, by the *Maiestie* of the *Author* ordayning. Secondly, by the *Preciousnesse* of the *Parts* where-

of it consisteth. Thirdly, by the *Excellencie* of the *Ends* for which it was ordained.

1 *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angell*, but our *Lord Iesus*, the eternall Sonne of God. For it pertaineth to *Christ onely*, vnder the *New Testament*, to institute a Sacrament; because hee onely can *promise* and *performe* the *grace* that it *signifieth*. And we are charged *to heare no voyce but his* in his Church. How sacred should we esteeme the *Ordinance* that proceedeth from so Diuine an *Author*?

Mat. 17.5.

2 *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *Earthly signes* signifying. Secondly, the *Diuine Word* sanctifying. Thirdly, the *Heauenly graces* signified.

First,

First, the *Earthly ſignes* are [a] *Bread* and *Wine*, in number *two*, but *one* in vſe.

Secondly, the *Diuine Word* is the word of *Chriſts Inſtitution*; pronounced with *prayers* and *bleſſings*, by a [b] *lawfull* Miniſter. The *Bread* and *Wine* without the *Word* are nothing, but as they were before: but when the *Word* commeth to thoſe *Elements*, then they are made a *Sacrament*: and God is preſent with his owne ordinance, and ready to *performe* whatſoeuer hee doth *promiſe*. The Diuine *Words* of bleſſing doe not *change* or *annihilate* the * *ſubſtance* of the *Bread* and *Wine*: (for if their ſubſtance did not remaine, it could bee no Sacrament:) but it changeth them in *vſe* and in *name*. For that, which was before but *common* bread and wine to nouriſh mens *Bodies*; is after the *bleſſing* deſti-

[a] 1 Cor. 11. 23. &c. Prou. 9. 5.

[b] Heb. 5. 4. Num. 16. 40. 1 Cor. 10. 16 *Euchariſtiæ ſacramentum non de aliorũ manu, quam præſidentium ſumimus*, Tert. *lib. de Coron. cap. 3.*

* *Qui eſt à terra panis percipiens vocationem Domini, non iam communis panis eſt, ſed Euchariſtia, ex duabus rebus conſtans, terrena & cœleſtia*, Iren. lib. 4. cap. 30. *Per Sacramentum corporis & ſanguinis Domini diuinæ efficimur conſortes naturæ, & tamen eſſe nõ deſinit ſubſtantia vel natura panis & vini*, Gelaſius contra Eutic.

deſtinated to an holy vſe, for the *feeding* of the *Soules* of Chriſtians. And where before they were called but *Bread* and *Wine*; they are now called by the name of thoſe *holy things* which they ſignifie, *The body and bloud of Chriſt*; the better to draw our *mindes* from thoſe *outward* Elements to the *Heauenly* Graces, which by the *ſight* of our *bodies* they repreſent to the ſpirituall *eyes* of our *faith*. Neither did Chriſt direct theſe words, *This is my Body, this is my Bloud*, to the Bread and Wine: but to his Diſciples, as appeares by the words going before, *Take yee, eate yee*. Neither is the Bread his Body, but in the ſame ſenſe that the cuppe is the *New Teſtament*, *viz.* by a Sacramentall *Metonymie*. And *Marke* notes plainly, that the words, *This is my Bloud, &c. was not pronounced by our Sauiour, till after that*

Chriſtus viſibilia ſymbola, corporis & ſanguinis appellatione honorauit, non naturam mutans, ſed gratiam naturæ adjiciens. Theodoret. Dialog. 1.

that all his Disciples had drunken of the Cuppe, Marke 14. 23. 24. And afterwards in respect of the naturall substance thereof, he cals that *the fruit of the Vine*, which in respect of the spirituall signification thereof, he had before termed *his Bloud, vers.* 25. after the manner of tearming all Sacraments. And Christ bids vs not to *make him*, but to *doe this in remembrance of him*; and hee bids vs eate *not simply his body*, but *his body* as it *was then broken*, and *his bloud shed*: which S. *Paul* expounds to be but *the Communion of Christs body, and the* [c] *Communion of his bloud*, that is, an effectuall *pledge* that we are *partakers* of Christ, and of *all* the *merits* of his *body* and *bloud*. And by the frequent vse of this Communion; *Paul* will haue vs to [d] *make a shew of the Lords death til he come* [e] from heauen, & till we, as [f] *Eagles shall*

[c] 1 Cor. 10. 16.

[d] 1 Cor. 11. 26.

[e] Acts 3 21. Acts 1. 11. Heb. 8 21.

[f] Mat. 24. 27. 28.

g 1 The. 4. 17

be caught vp into the g *ayre to meet him* who is the blessed *Carkeis* and life of our soules.

Thirdly, the *spirituall graces* are likewise two; the *Body of Christ*, as it was with the *feeling* of Gods *anger* due to vs, *crucified*: and his *bloud*, as it was (in the like sort) *shed for the remission of their sinnes*. They are also in *number* two, but in *vse* one, *viz. whole Christ*: with all his benefits *offered* to *all*, and *giuen* indeede to the *faithfull*. These are the three *integrall* parts of this *blessed* Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conioyned are vnprofitable without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a *worthy* Receiuer. Some receiue the *outward* Signe without the *spirituall* Grace,

grace, as *Iudas*, who (as *Auſten* ſaith) receiued * *the bread of the Lord*, but not *the Bread which was the Lord*. Some receiue the *ſpirituall* grace without the *outward* ſigne, as the *Saint-Theefe* on the Croſſe; and innumerable of the faithfull, who *dying deſire* it, but cannot receiue it through ſome externall impediments: but the *worthy* receiuers to their comfort receiue *both* in the *Lords Supper*.

* *Panem Domini, non panem Dominum*, Aug.

Chriſt choſe *Bread* and *Wine* (rather then any other Elements) to be the *outward* ſignes in this bleſſed Sacrament: firſt, becauſe they are *eaſieſt* for *all ſorts* to attaine vnto: ſecondly, to teach vs, that as mans *temporall life* is chiefly nouriſhed by *bread*, and cheriſhed by *wine*: ſo are our ſoules by his *body* and *blond* ſuſtained and quickned vnto *eternall life*. Chriſt appointed Wine with

* *Dauid* cals Bread the ſtrength of mans heart, Pſal. 104. 15. *Iſay* the ſtay of Bread, cap. 3. 1. *Ezechiel*, the ſtaffe of Bread, cap. 4. 16. *Homer*, μύελος ἀνδρῶν.

the Bread to be the outward Signe in this Sacrament, to teach vs; first, that as the *perfect nouriſhment* of mans body conſiſts both of *meate* and *drinke*: ſo Chriſt is vnto our ſoules not in *part*, but in *perfection* both *ſaluation* and *nouriſhment*: ſecondly, that by ſeeing the Sacramentall Wine *apart* from the Bread, we ſhould remember how all his *precious bloud* was *ſpilt* out of his *bleſſed body* for the *remiſſion of our ſinnes*. The *outward* Signes the *Paſtor* giues in the Church, and thou doeſt eate with the *mouth* of thy *body*: the *ſpirituall* grace *Chriſt* reacheth from Heauen, and thou muſt eate it with the *mouth* of thy *Faith*.

3 *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *fruits*, for which this bleſſed Sacrament was ordained, are *ſeauen*.

Of

Of the first End of the Lords Supper.

1 To keepe Christians in a continuall [a] *remembrance* of that *propitiatory sacrifice*, which Christ *once* for all, offered by his *death* vpon the *Crosse*, to reconcile vs vnto God. *Doe this* (saith Christ) *in remembrance of me.* And (saith the Apostle) [b] *As oft as ye shall eate this bread, and drinke this cuppe, yee doe shew the Lords death till he come.* And he saith, that (by this Sacrament, and the Preaching of the Word) [c] *Iesus Christ was so euidently set forth before the eyes of the Galathians, as if he had beene crucified among them:* for the *whole action* representeth *Christs death*; the *breaking* of the *bread* blessed, the crucifying of his blessed *body*, & the *powring* forth of the sanctified *wine*, the *shedding* of his Holy *bloud.* Christ was once in himselfe *really* offered: but as

[a] Mat. 16. 16 1 Cor. 11. 26

[b] 1 Cor. 11. 26.

[c] Gal. 3. 1. Heb. 9. 26. & 10. 12. & 1. 3 *Quotidie nobis Christus crucifigitur,* Aug. in Psal. 95.

as oft as this Sacrament is celebrated: ſo oft is he *ſpiritually* offered by the faithfull.

Hence the Lords Supper is called a *propitiatory Sacrifice, not properly or really, but* * *figuratiuely*, becauſe it is a *memoriall* of that propitiatory Sacrifice, which Chriſt offered vpon the *Croſſe*. And to diſtinguiſh it from that *reall Sacrifice*, the Fathers call it the [a] *vnbloudy Sacrifice*. It is alſo called the *Euchariſt*, becauſe that the Church in this action, offereth vnto God the *Sacrifice of praiſe and thankeſgiuing*, for her Redemption: effected by the true and *onely expiatory* Sacrifice of Chriſt vpon the Croſſe. If the ſight of *Moabs King*, ſacrificing on his wals his owne ſonne to moue his Gods to reſcue his life, 2 *King*. 3. 27. moued the aſſailing Kings to ſuch pitty; that they ceaſt their aſſault, and raiſed their ſiege:

how

* μεπω-νυμικῶς.

[a] *Incruentum ſacrificium.* If it be vnbloudy, becauſe it is void of bloud, then it is not Chriſts naturall body. If becauſe it is offered without ſhedding of bloud, then it is not auaileable for the remiſſion of ſinnes. Heb. 9. 22.

how should the spirituall sight of *God the Father*, sacrificing on the Crosse *his onely begotten Sonne*, to saue thy soule, moue thee to loue *God* thy *Redeemer*; and to leaue sinne, that could not in iustice bee expiated by any meaner ransome.

Of the second end of the Lords Supper.

2 To *confirme our Faith*: for God by this Sacrament doth *signifie* and *seale* vnto vs from heauen; that according to the *promise* and *new couenant* which he hath made in *Christ*, hee will truly receiue into his grace and mercy all *penitent beleeuers*, who duly receiue this holy Sacrament: and that for the *merits of the death and passion of Christ*, hee will as *verily* forgiue them all their sinnes, as they are *made partakers* of this Sacrament. In this respect the Holy Sacrament is called, *The seale of the new Couenant*

Christo cum Patre et Spir. sancto sacrificium panis et vini in fide & charitate sancta Ecclesia Catholica offerre non cessat, Aug. de fid. ad Pet. diac. cap. 19. *Cum frangitur hostia, dū sanguis de calice in ora fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio eiusque sanguinis de latere effusio designatur?* Can. dist. 2. de consec. *cum frangitur.* 37.

Couenant and remiſſion of ſinnes.
Rom. 4. 11. Mat. 26 28. 2 Cor. 11. 25. Iudg. 13. 13. In our greateſt doubts, wee may therefore, receiuing this Sacrament, vndoubtedly ſay with *Sampſons* mother: *If the Lord would kill vs, he would not haue receiued a burnt offring, and a meate-offring at our hands, neither would he haue ſhewed al theſe things, nor would at this time haue told vs ſuch things as theſe.*

Of the third End of the Lords Supper.

3 To be a *pledge* and *ſymbole* of the moſt neare and effectuall *Communion* which Chriſtians haue with *Chriſt.*
1 Cor. 10. 16 *The cuppe of bleſſing which wee bleſſe, is it not the Communion of the bloud of Chriſt? The Bread which wee breake, is it not the Communion of the body of Chriſt?* that is, a moſt effectuall ſigne and pledge of our communion with Chriſt. This vnion is called [a] *abiding in vs,* [b] *ioyning to the Lord,* [c] *dwelling in our hearts:*

[a] Ioh. 14. 16. 23.
[b] 1 Cor. 6. 17 κόλλησις.
[c] Eph. 3. 17. κατοίκησις.
Iohn 15. 5. Epheſ. 6. σύσσωμα

hearts: and ſet forth in the holy Scriptures by diuers *Similies*. Firſt, of the *Vine* and *branches*. Secondly, of the *head & *body*. Thirdly, of the *foundation* and *building*. Fourthly, of *one Loafe* confected of many graines. Fiftly, of the *matrimoniall vnion* twixt man and wife, and ſuch like. And it is *threefold* betwixt Chriſt and Chriſtians. The firſt is *naturall*, betwixt our *humane nature*, and *Chriſts diuine nature* in the perſon of the Word. The ſecond is *myſticall*, betwixt our perſons *abſent* from the Lord, and the perſon of Chriſt *God* and *Man*, into one *myſticall* body. The third is *celeſtiall*, betwixt our perſons *preſent* with the Lord, and the perſon of Chriſt in a *body glorified*; theſe three coniunctions depend each vpon other. For, had not our nature beene firſt *Hypoſtatically* vnited to the nature of

* Epheſ. 2. 35
Col. 1 18.
Rom. 12. 4. 5.
Eph. 3 19. 20
1 Cor. 10. 17
Eph. 5. 31. 32
Apoc. 21. 2.

of God in the *second* person; wee could neuer haue beene vnited to Christ in a *Mysticall* body. And if wee be not in *this life* (though absent) vnited to Christ by a *mysticall* vnion, wee shall neuer haue communion of *glory* with him in his *heauenly presence*. The *mysticall Communion* (chiefly here meant,) is wrought betwixt Christ and vs by the *Spirit* of Christ apprehending vs: and by our *faith* (stirred vp by the same *spirit*) *apprehending Christ* againe. Both which S. *Paul* doth most liuely expresse; *I follow after, if that I may apprehend that, for which also I am apprehended of Christ Iesus.* How can he fall away that holdeth, and is so firmely holden? This vnion he shall best vnderstand in his *minde*, who doth most feele it in his *heart*. But of all other times, this vnion is best felt and most confirmed, when

Phil. 3.12.

we

we doe duely receiue the *Lords Supper*. For then we ſhall ſenſibly feele our hearts knit vnto Chriſt, and the *deſires of our ſoules* drawne by *faith* and the *Holy Ghoſt*, as by the *cords of loue* nearer and nearer to his holineſſe.

From this *Communion with Chriſt*, there followeth to the faithfull many vnſpeakeable benefits.

As firſt, Chriſt tooke by *imputation* all their ſinnes and guiltineſſe vpon him, to ſatisfie *Gods Iuſtice* for them: and he freely giues, by *imputation*, vnto vs all his righteouſneſſe in this life, and all his *right* vnto eternal life when this is ended: and counteth all the *good* or *ill* that is done vnto vs, as done vnto his *owne perſon*. 2 Cor. 15. 2 Rom. 4. 25. 1 Pet. 2. 14. Phil. 3. 9.

Secondly, there floweth from *Chriſts nature* into our *nature*, vnited to him, the *liuely ſpirit* and *breath of grace*, which renu- Mat. 25. 35. Acts 9. 4. Mat. 25. 45. Zach. 2. 8.

of God in the *second* person; wee could neuer haue beene vnited to Christ in a *Mysticall* body. And if wee be not in *this life* (though absent) vnited to Christ by a *mysticall* vnion, wee shall neuer haue communion of *glory* with him in his *heauenly presence*. The *mysticall Communion* (chiefly here meant,) is wrought betwixt Christ and vs by the *Spirit* of Christ apprehending vs: and by our *faith* (stirred vp by the same *spirit*) *apprehending Christ* againe. Both which S. *Paul* doth most liuely expresse; *I follow after, if that I may apprehend that, for which also I am apprehended of Christ Iesus.* How can he fall away that holdeth, and is so firmely holden? This vnion he shall best vnderstand in his *minde*, who doth most feele it in his *heart*. But of all other times, this vnion is best felt and most confirmed, when we

Phil. 3.12.

we doe duely receiue the *Lords Supper*. For then we ſhall ſenſibly feele our hearts knit vnto Chriſt, and the *deſires of our ſoules* drawne by *faith* and the *Holy Ghoſt*, as by the *cords of loue* nearer and nearer to his holineſſe.

From this *Communion with Chriſt*, there followeth to the faithfull many vnſpeakeable benefits.

As firſt, Chriſt tooke by *imputation* all their ſinnes and guiltineſſe vpon him, to ſatisfie *Gods Iuſtice* for them: and he freely giues, by *imputation*, vnto vs all his righteouſneſſe in this life, and all his *right* vnto eternal life when this is ended: and counteth all the *good* or *ill* that is done vnto vs, as done vnto his *owne perſon*. 2 Cor. 15. 2 Rom. 4. 25. 1 Pet. 2. 14. Phil. 3. 9.

Secondly, there floweth from *Chriſts nature* into our *nature*, vnited to him, the *liuely ſpirit* and *breath of grace*, which renu- Mat. 25. 35. Acts 9. 4. Mat. 25. 45. Zach. 2. 8.

Eph.4.23.24 Rom. 8. 29.

renueth vs to a ſpirituall life: and ſo ſanctifieth our *mindes, wils,* & *affections*, that we daily grow more and more conformable to the *Image of Chriſt.*

Thirdly, hee beſtoweth vpon them all *ſauing graces*, neceſſary to attaine eternall life; as the *ſenſe of Gods loue*, the *aſſurance of our election*, with *regeneration, iuſtification*, & *grace to doe good workes*: till we come to liue with him in his heauenly Kingdome. This ſhould teach all true Chriſtians to keepe themſelues as the *vndefiled members* of Chriſts holy body, and to beware of all *vncleanneſſe* and *filthineſſe*: knowing that they liue in Chriſt, or rather that *Chriſt liueth in them.* From this *vnion* with Chriſt, (ſealed vnto vs by the *Lords Supper*) S. *Paul* draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatrie*, 1 *Cor.*

2 Cor.3.18. Ioh. 15.5. Ioh. 1.16.

2 Cor.8.1.4. 6. 7.19.

10.

10.16. and *Adulterie*, 1 *Cor.* 16.15.16.

Laſtly, from the former Communion twixt *Chriſt* and *Chriſtians*, there flowes another Communion, twixt *Chriſtians among themſelues*. Which is alſo liuely repreſented by the Sacrament of the *Lords Supper*: in that the whole Church being *many*, doe all communicate of *one* bread, in that holy action. *Wee being many, are one bread, and one body*, for we are all partakers of that one bread; that, as the bread which wee eate in the Sacrament, is but *one*, though it be confected of *many* graines; ſo *all* the faithfull, though they be *many*, yet are they but *one myſticall body* vnder *one head*, which is *Chriſt*. Our Sauiour prayed *fiue times* in that prayer which hee made after his laſt Supper; that his Diſciples might bee *one*: to teach vs at

1 Cor.10.17

Ioh.17.11. 21.22.23.26

at *once*: how much this *vnitie* pleaſeth him. This *vnion* betwixt the faithfull, is ſo *ample*, that no diſtance of place can part it; ſo *ſtrong*, that death cannot diſſolue it; ſo *durable*, that time cannot weare it out; ſo *effectuall*, that it breeds a feruent loue betwixt thoſe who neuer ſaw one anothers face. And this *coniunction* of *ſoules* is tearmed the *Communion* of *Saints*, which Chriſt effecteth by 7. ſpeciall meanes. Firſt, by gouerning them all by *one* and the ſame *holy Spirit*. Secondly, by enduing them all with *one* and the ſame *Faith*. Thirdly, by ſhedding abroad his *owne* [a] *loue* into all their hearts. Fiftly, by [b] regenerating them all by *one* and the ſame *Baptiſme*. Sixtly, by [c] nouriſhing them all with *one* and the ſame ſpirituall *food*. Seauenthly, by being *one* [d] quickning Head, of that *one* body of his Church, which

1 Cor. 4. 13.

Epheſ. 4. 5.

a Rom. 5. 5.
b Tit. 3. 5.
Epheſ. 4. 5.

c 1 Cor. 10. 17.
1 Cor. 11. 33

d Col. 1. 18. and 22.

which hee reconciled to God *in the Body of his flesh.* Hence it was, that the multitude of Beleeuers in the Primitiue [e]Church, were of *one heart*, and of *one soule*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *loue* one another: seeing they are all *members* of the same holy and mysticall Body, wherof *Christ* is Head. And therefore they should haue all a *Christian Sympathie*, and *fellow-feeling*, to *reioyce* one in anothers ioy, to *condole* one in anothers griefe, to *beare* with one anothers infirmitie: and mutually to *releeue* one anothers wants.

[e] Acts 4.32.

Of the fourth end of the Lords Supper.

4 To *feed the soules of the faithfull in the assured hope of life euerlasting.* For this Sacrament is a signe and pledge vnto as many as shall receiue the

the same according to Christs Institution: that hee will, according to his promise, by the vertue of his *crucified* body and bloud, as verily feede our soules to life *eternall*: as our bodies are by Bread and Wine nourished to this *temporall* life. And to this end Christ in the action of the Sacrament, * *really giueth* his very *Body* and *Bloud* to euery faithfull Receiuer. Therefore the Sacrament is called the *Communion of the Body and Bloud of the Lord.* And [a] communication is not of things *absent*, but *present*: neyther were it the *Lords Supper*, if the *Lords Body* and *Bloud* were not *there.* Christ is verily present in the Sacrament, by a *double vnion*: whereof the first is *spirituall*, twixt *Christ* and the *worthy* Receiuer: the second is *Sacramentall*, twixt the *Body* and *Bloud* of Christ, and the *outward signes* in

* *Audio quid verba sonent, neque enim mortis tantũ ac resurrectionis suæ beneficia nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo, realiter, hoc est verè nobis in cœna dari Christi corpus vt sit animis nostris in cibũ salutarem.* Caluin. in Com in 2. Cor. 11. v. 25 1 Cor. 10. 16

a *Quod se nobis communicat, id fit arcana spiritus sancti virtute quæ res locorũ distantia seiunctas, ac procul dissitas non modo aggregare, sed coadunare in vnum potest*, Calu. in 1 Cor. 11. 25.

in the Sacrament. The former is wrought by meanes that the *ſame holy Spirit*, dwelling in *Chriſt* and in the *Faithfull*;[b] incorporateth the Faithfull, as Members vnto Chriſt their Head, and ſo makes them one with Chriſt, and partakers of *all the Graces Holineſſe, and eternall Glory*, which is in him: as ſure and as verily, as they heare the *words of the promiſe*, and are partakers of the outward ſignes of the holy Sacrament. Hence it is, that the *will* of Chriſt is a true Chriſtians *will*: and the Chriſtians *life is Chriſt who liueth in him*, *Galathians* 2. 20. If you looke to the *things* that are vnited; this Vnion is *eſſentiall*: if to the *truth* of this Vnion; it is *reall*. If to the *manner* how it is wrought, it is *ſpirituall*. It is not our Faith, that makes the Body and Bloud of CHRIST to be

b *Hæc (ſe corpus et ſanguis Domini) accepta atque hauſta, id efficiunt, vt & nos in Chriſto & Chriſtus in nobis ſit*, Hil. l. 8. de Trin. *Iam corpus Chriſti meo corpori ſociatum eſt, & ſanguis eius meas ornauit genas*, B. Agnetis *dict. apud* Ambr.

be present: but the *Spirit* of Christ dwelling in him and vs. Our *Faith* doth but *receiue* and *apply* vnto our soules those heauenly graces which are offered in the Sacrament.

The other, being the *Sacramentall Vnion*, is not a *Physicall* or *Locall*, but a *Spirituall* coniunction of the earthly Signes, which are Bread and Wine, with the Heauenly Graces, which are the *Body* and *Bloud* of *Christ* in the act of receiuing: as if by a *mutuall relation*, they were but *one* and the *same thing*. Hence it is, that in the same * instant of time, that the worthy Receiuer eateth with his mouth the *Bread* and *Wine* of the *Lord*, he eateth also with the mouth of his Faith, the very *Body* and *Bloud* of *Christ*. Not that [a] Christ is brought downe from Heauen to the Sacrament; but that the holy *Spirit* by the Sacrament, lifts vp

* *Corpus non adest cũ pane* ἅμα, id est, *simul loco*, *sed* ὁμοῦ, id est, *simul tempore*.

a *Quum cœna cœlestis fit actio, minime absurdum est Christum in cœlo manentem à nobis recipi*, Calu. in 1 Cor. 11. 25

vp his minde vnto Christ; not by any *locall mutation*, but by a *deuout affection*: so that in the [a] holy *contemplation of Faith*, he is at that *present with Christ*, *and Christ with him*. And thus beleeuing and meditating how Christ his body was crucified, and his precious Bloud shed for the remission of his sinnes, and the reconciliation of his Soule vnto God: his Soule is hereby *more effectually fed* in the assurance of eternall Life, then Bread and Wine can nourish his body to this *temporall life*. There must be therefore of necessitie in the Sacrament, both the outward signes to be *visibly* seene with the *eyes of the body*, and the Body and Bloud of Christ, to be *spiritually discerned* with the *Eye of Faith*. But the forme, how the Holy Ghost makes the body of *Christ* being *absent* from vs in

[a] *Fidem mitte in cœlum, & eum in terrâ tanquã præsentem tenuisti.* Aug. Epi. 3. ad Volus. *Fidem quum dico, non intelligo quamlibet opinionẽ, sed fiduciam quæ quũ audiu panem tessẽrã esse corpus Christi, non dubitat impleri à Domino, quod verba sonant corpus quod nequaquam cernis, spirituale esse tibi alimentum, vimque ex Christi carne vitificam in nos per spiritum diffundi,* Caluin. ibid.

be present: but the *Spirit* of Christ dwelling in him and vs. Our *Faith* doth but *receiue* and *apply* vnto our soules those heauenly graces which are offered in the Sacrament.

The other, being the *Sacramentall Vnion*, is not a *Physicall* or *Locall*, but a *Spirituall* coniunction of the earthly Signes, which are Bread and Wine, with the Heauenly Graces, which are the *Body* and *Bloud* of *Christ* in the act of receiuing: as if by a *mutuall relation*, they were but *one* and the *same thing*. Hence it is, that in the same * instant of time, that the worthy Receiuer eateth with his mouth the *Bread* and *Wine* of the *Lord*, he eateth also with the mouth of his Faith, the very *Body* and *Bloud* of *Christ*. Not that [a] Christ is brought downe from Heauen to the Sacrament; but that the holy *Spirit* by the Sacrament, lifts vp

* *Corpus non adest cũ pane* ἅμα, id est, *simul loco*, *sed* ὁμοῦ, id est, *simul tempore*.

a *Quum cœna cœlestis sit actio, minime absurdum est Christum in cœlo manentem à nobis recipi*, Caluin. in 1 Cor. 11. 25

vp his minde vnto Christ; not by any *locall mutation*, but by a *deuout affection*: so that in the [a] holy *contemplation of Faith*, he is at that *present with Christ, and Christ with him.* And thus beleeuing and meditating how Christ his body was crucified, and his precious Bloud shed for the remission of his sinnes, and the reconciliation of his Soule vnto God: his Soule is hereby *more effectually fed* in the assurance of eternall Life, then Bread and Wine can nourish his body to this *temporall life.* There must be therefore of necessitie in the Sacrament, both the outward signes to be *visibly* seene with the *eyes of the body*, and the Body and Bloud of Christ, to be *spiritually discerned* with the *Eye of Faith.* But the forme, how the Holy Ghost makes the body of *Christ* being *absent* from vs in

[a] *Fidem mitte in cœlum, & eum in terris tanquã præsentem tenuisti.* Aug. Epi. 3. ad Volus. *Fidem quum dico, non intelligo quamlibet opinionẽ sed fiduciam quæ quil audis panem tesserã esse corporis Christi, non dubitas impleri à Domino, quod verba sonant corpus quod nequaquam cernis, spirituale esse tibi alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi,* Caluin. ibid.

place to be *present* with vs by our vnion: S. *Paul* tearmes *a great Mysterie*: such as our vnderstanding cannot worthily comprehend. The Sacramentall Bread and Wine therefore are not *bare signifying Signes*, but such as wherewith Christ doth indeede *exhibite* and *giue* to euery *worthy Receiuer*, * not onely his Diuine *vertue* and *efficacie*: but also his *very Body* and *Bloud*, as verily as he gaue to his Disciples the *Holy Ghost*, by the signe of his *sacred Breath*: or *Health* to the diseased, by the *word of his Mouth, or touch of his hand or garment*. And the *apprehension* by *faith* is more forcible, then the exquisitest *comprehension* of *Sense* or *Reason*. To conclude this point: this holy Sacrament is that *Blessed Bread*, which beeing eaten opened the eyes of the [a] *Emmaites*, that they *knew Christ*. This is

Eph. 5. 23.

* *Ego tunc nos demum participare Christi bonis agnosco, postquam Christũ ipsum obtinemus. Obtinetur non tantũ quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum eius sumus membra, ex carne eius, dum in vnã denique & vitam et substantiam (vt ita loquar) cum ipso coalescimus*, Calu. Ibid.

a Luk. 24 30 31.

is that *Lordly Cup*, by which [b] *wee are all made to drinke into one Spirit.* This is that *Rocke, flowing with* [c] *hony*, that reuiueth the fainting ſpirits of euery true *Ionathan*, that taſtes it with the *mouth of Faith.* This is that [d] *Barly Loafe*, which *tumbling from aboue*, ſtrikes downe the Tents of the *Midianites* of infernall darkeneſſe. *Elias* Angelicall [e] *Cake* and *water* preſerued him forty dayes in *Horeb*: and [f] *Manna (Angels food)* fedde the *Iſraelites* forty yeeres in the *Wilderneſſe*: but this is that [g] *true Bread of life*, and heauenly *Manna*, which if we ſhall *duely* eat, will nouriſh our Soules *for euer* vnto life [h] *eternall.* How ſhould then our Soules make vnto *Chriſt that requeſt* from a *ſpirituall* deſire, which the *Capernaites* did from a *Carnall* motion? [i] *Lord, euermore giue vs this Bread!*

[b] 1 Cor. 12. 13.
[c] 1 Sam. 14. 27.
[d] Iudg. 7. 13.
[e] 1 Kin. 18. 6. 7.
[f] Pſal. 78 24. 25 Num. 16 35.
[g] Ioh. 6. 32. 35. 49. 50.
[h] Ioh. 6. 51. 58.
[i] Ioh. 6. 34

The fift End of the Lords Supper.

5 To be *an assured pledge vnto vs of our Resurrection.* The Resurrection of a Christian is two-fold; first, the [a] *spirituall* Resurrection of our *Soules*, in this life, from the death of *sinne*, called the *first Resurrection*: becaus that by the *Trumpet-voice* of Christ, in the preaching of the Gospell, wee are raised from the *death* of *sinne*, to the *life* of *grace*: [b] *Blessed and holy is hee* (saith Saint *Iohn*) *who hath part in the first Resurrection: for on such the second death hath no power:* The * *Lords Supper* is both a *meane* and a *pledge* vnto vs, of this spirituall and first Resurrection. [c] *Hee that eateth mee, euen hee shall liue by mee.* And then are we *fit Guests to* [d] *sit at the Table with Christ*, when, *like Lazarus*, we are raised from the *death* of sinne, to *newnesse* of life.

a Iohn. 5. 25. Rom. 6. 4. 5. 12.

b Apoc. 20. 6

* *Hinc apud priscos Sacramentum baptismi appellabatur*, Salus, *Sacramentū vero Dominici corporis*, vita, Aug. l. 1 *de peccatorū meritis*, c. 14.

c Ioh. 6. 57.

d Ioh. 12. 2.

The

The truth of this first resurrection will appeare by the motion wherewith they are internally moued: for if, when thou art mooued to the duties of Religion, and practise of Piety; thy heart answereth, with *Samuel: Here I am, speake Lord, for thy seruant heareth.* And with *Dauid, O God, my heart is ready.* And with *Paul, Lord, what wilt thou haue mee to doe?* Then surely, thou art rayſed from the death of sin, and hast thy part in the *first Resurrection*, but if thou remainest ignorant of the true grounds of Religion, and findest in thy selfe a kinde of secret loathing of the exercises thereof & must be drawne, as it were against thy will, to doe the workes of Piety, &c. then surely thou hast *but a name that thou liuest, but thou art dead*, as Christ told the *Angell* of the *Church of Sardis*, and thy soule

1 Sam. 3. 10.

Psal. 108. 1.

Acts 9. 6.

Apoc. 3. 1.

is but as ſalt to keepe thy body from ſtinking.

Secondly, the *corporall* reſurrection of our bodies at the laſt day, which is called the *ſecond reſurrection*, which freeth vs from the firſt death. *He that eateth my fleſh, and drinketh my blood, hath eternall life, & I will raiſe him vp at the laſt day.* For this Sacrament [a] ſignifieth and ſealeth vnto vs, that *Chriſt died* and *roſe againe* for vs, and that his [b] fleſh *quickneth* and *nouriſheth* vs vnto eternall life, and that therefore our bodies ſhall ſurely be raiſed to eternall life at the laſt day. For ſeeing our *head* is riſen, all the *members* of the body ſhall likewiſe ſurely riſe againe. For how can thoſe bodies which (being the *weapons of righteouſneſſe*,

a Ioh. 6. 54.

b *Hinc panis & vinum à veteribus nominatur ſymbola reſurrectionis*, Can. Nicæn. Ioh. 6. 51. *Caro Chriſti non in ſeſe, ſed in verbo ipſi hypoſtaticè, vnito viuifica eſt*: Cyr in Ioh. 10. 13. *Et quia iſt propria caro verbi cunctа viuificantis*, Synod. Eph. *directa fide ad* Reginas. *Viuificat* 1. *ratione meriti odedientiæ, quia Chriſti caro pro credentibus oblata fuit in ſacrificium*, 2. *ratione copulationis noſtræ cum Chriſto, quia non poſſumus ad Deum vitæ fontem pertingere, niſi carne illa Chriſti mediante, & quatenus carni illi quaſi membra ſumus inſiti. Caro non prodeſt*, Iohn 6. 63. 1. *carnalis opinio non conueniens cum myſterio manducationis carnis Chriſti.*

Rom.

*Rom.*16.13. *Temples of the Holy Ghost*, 1 *Cor.*6.19 and *Members of Christ*) haue beene * *fed* and *nouriſhed* with the *Body* and *Blood* of the *Lord of life*: but bee raiſed vp againe at the laſt day? And this is the cauſe that the bodies of the Saints, being dead, are ſo reuerently buried and laid to ſleepe in the *Lord*. And their *buriall places* are tearmed the * *beds* and *dormitories* of the *Saints*. The Reprobates ſhall ariſe at the laſt day; but by the almighty power of Chriſt as hee is *Iudge*, bringing them as malefactours out of the Goale, to receiue their ſentence, and deſerued execution: but the Elect ſhall ariſe by vertue of *Chriſts reſurrection* and of the Communion which they haue with him, as with their *Head*. And *his* reſurrection is the * *cauſe* and *aſſurance of ours*. The[a] *Reſurrection*

* *Quomodo negent carnẽ capacem eſſe reſurrectionis quia ſanguine & corpore Chriſti nutritur?* Iren. lib. 4. cap. 34.

* Iſay 26.19. 20.

* *Chriſti reſurrectio in qua noſtra enititur, communis reſurrectionis Fides iuſtor eſt*, Theod.

a *Mortuum eſſe Chriſtum etiam Pagani credunt: reſurrexiſſe verò propria Fides eſt Chriſtianorum.* Aug. lib. 16. con: Fauſt. cap. 19.

of Christ, is a Christians particular faith: the *Resurrection* of the *dead*, is the *childe of Gods* chiefest *confidence*. Therefore Christians in the Primitiue Church, were wont to salute one another in the morning with these Phrases: **The Lord is risen*: and the other would answere; *True, The Lord is risen indeed.*

Tota fiducia Christianorũ est resurrectio mortuorum. Tert. lib. 5. de resurrect. Carn.

*κυριος ἀνεστη. ὡς ἀληθῶς, ἀνεστη.

The sixt End of the Lords Supper.

6 *To seale vnto vs the assurance of euerlasting life*. Oh what more wished or loued, then *life*? or what doe all men naturally more, either feare or abhorre then *death*? Yet is this *first death nothing*, if it be compared with the *second death*; neyther is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy selfe to be a worthy receiuer of this

Omnium terribilium terribilissimum, mors. Arist.

blessed

bleſſed Sacrament. For our Sauiour aſſureth vs, *That if any man eate of this bread, hee ſhall liue for euer: and the bread that I will giue, is my fleſh, which I will giue for the life of the world.* Hee therefore who *duly* eateth of this holy Sacrament, may *truly* ſay, not only *Credo vitam æternam*, I beleeue the life euerlaſting: but alſo, *Edo vitam æternam*, I eate life euerlaſting. And indeed this is the *true tree of life*, which God hath planted in the middeſt of the *Paradiſe of the Church*: And whereof hee hath promiſed *to giue euery one that ouercommeth, to eate.* And this tree of life, by infinite degrees excelleth the *tree of life* that grew in the *Paradiſe* of *Eden*; for *that* had his roote in the *earth*, *this* from *heauen*: *that* gaue but life to the *body*, *this* to the *ſoule*; *that* did but preſerue the life of the *liuing*, *this* reſto-

Iohn 6. 51.

Apoc. 2. 7.

restoreth life to the *dead*. The *leaues of this Tree heale the Nations* of beleeuers, and it yeelds *euery moneth a new manner of fruit*, which nourisheth them to life euerlasting. Oh, blessed are they who often eate of this Sacrament! at least, *once euery moneth*, taste anew of this renewing fruit which Christ hath prepared for vs at his Table to heale our infirmities, and to confirme our beleefe of life euerlasting.

Apoc. 22. 6.

The seauenth End of the Lords Supper.

7 To binde all *Christians*, as it were, by an *oath of fidelity*, to serue the one onely true God; and to admit no other *propitiatory sacrifice for sinnes*, but that *one reall sacrifice* which by his death Christ *once offered*, and by which hee finished the *sacrifices of the Law*, and effected *eternall redemption* and *righteousnesse* for all beleeuers.

Milites sacramento erant iurati et obstricti ad praestandam solis Imperatoris fidelitatem & obedientiam.

And

And ſo to remaine for euer a publike *marke* of *profeſſion*, to diſtinguiſh Chriſtians from all Sects and falſe Religions. And ſeeing that in the *Maſſe* there is a *ſtrange Chriſt* adored, not he that was *borne* of the *Virgin Mary*: but one that is *made* of a *Wafer-Cake*: and that the offring vp of this *Breaden-god* is thruſt vpon the *Church*, as a *propitiatorie Sacrifice for the Quicke and the Dead*: all true Chriſtians vpon the danger of *wilfull periurie* before the *Lord chiefe Iuſtice* of Heauen and Earth, are to deteſt the *Maſſe*, as the Idoll of Indignation, which is moſt derogatorie to the all-ſufficient world-ſauing merits of *Chriſts* Death and Paſſion. For by receiuing the ſacrament of the *Lords Supper*, we all ſweare that all *reall Sacrifices* are ended by our Lords death: and that his *body* and *bloud once* crucified and ſhed,

is

is the *perpetuall food* and nouriſhment of our ſoules.

2 *How to conſider thine owne vnworthineſſe.*

A Man ſhall beſt perceiue his owne *vnworthineſſe*, by examining his life according to the *ten Commandements* of Almighty GOD. Search therefore what duties thou haſt *omitted*, and what *vices* thou haſt *committed*, contrary to *euery one* of the Commandements: remembring that without *repentance* and *Gods mercy* in Chriſt, the *Curſe of God* (containing all the miſeries of this life, and euerlaſting torments in hell fire when this is ended) is due to the breach of the leaſt of Gods Commandements. And hauing taken a *due ſurney* both of thy ſins and miſeries, retire to ſome ſecret

Deut. 27 26. Gal. 3. 10.

place,

place, and there putting thy ſelfe in the ſight of the *Iudge*, as a *guilty malefactor* ſtanding at the Barre to receiue his ſentence, bowing thy *knees* to the *earth*, ſmiting thy *breaſt* with thy *fiſts*, and bedewing thy *cheekes* with thy *teares*, confeſſe thy ſinnes, and humbly aske him mercy and forgiuenelſe, in theſe or the like words.

An humble Confeſſion of ſinnes, to be made vnto God before the receiuing of the holy Communion.

O GOD and heauenly Father, when I conſider the goodneſſe which thou haſt euer ſhewed vnto me, and the wickednes which I haue *committed againſt heauen and againſt thee*, I am aſhamed of my ſelfe, and confuſion ſeemes to couer my face as a veile: for which of thy *Commandements* haue Luke 15.

haue I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Lawes. For * the loue of my heart hath not so entirely cleaued vnto thy Maiestie, as to *vaine* and *earthly* things: I haue not *feared* thy *iudgements* to deterre me from sins, nor *trusted* to thy *promises*, to keepe me from doubting of my *temporall*, or from *despairing* of mine eternall state. * I haue made the rule of thy diuine worship, to be *what my minde thought fit*, not *what thy word prescribed*: finding my heart more prone to remember my *blessed Sauiour* in a *painted Picture* of *mans deuise*: rather then to behold him *crucified* in his *Word* and *Sacraments* after his owne ordinance. Where * I should neuer vse thy *name* (whereat *all knees doe bow*) but with *religious reuerence*, nor any part of thy worship, without due *preparation*

* *The 1. Commandement.* Deut 6. 5. Mat. 22. 37. 38.

Leuit. 19. 14. Psal. 22. 5. 6. Psal. 38. 8.

* *The 2. Commandement.* Deut. 12. 32. Mat. 15. 9.

Gal. 3. 1.

* *The 3. Commandement.*

Phil. 2. 10. Eccl. 4. 17. 1 Kin. 19. 10. Ier. 5. 2.

tion and *zeale*: I haue blaſphemouſly abuſed thy holy name to *raſh* and *cuſtomary* oathes; yea, I haue vſed oathes by thy *ſacred* name, as falſe couers of my *filthy* ſins. And I haue been preſent at thy ſeruice oft times more for *ceremonie* then *conſcience*, & to *pleaſe men* more then to *pleaſe* thee my gratious *God*.

Here confeſſe thy raſh & falſe ſwearing.

Where I ſhould ſanctifie thy *Sabbath day*, by being preſent at the *publike exerciſes* of the *Church*, and by *meditating priuately* on the *word* and *workes* of God, and by *viſiting* the ſicke, and *releeuing* of my *poore brethren*: alas, I haue thought thoſe holy Exerciſes a *burden*, becauſe they hindred my *vaine ſports*: yea, I haue ſpent many of thy Sabbaths in my owne *prophane pleaſures*, without being preſent at any part of thy *diuine worſhip*.

The 4. Commandement.

Act. 20. 7.

1 Cor. 16. 2.

Here confeſſe thy trauelling on the ſabbath, and thy leauing the holy exerciſe, to goe to ſporting or feaſting.

Where I ſhould haue giuen all due reuerence to my *Naturall*,

The 5. Commandement.

Naturall, Eccleſiaſticall, and *Politike* Parents, I haue not ſhewed that meaſure of dutie and affection to my Parents, which their *care* and *kindneſſe* hath deſerued. I haue not had thy *Miniſters* in ſuch *ſingular loue for their workes ſake,* as I ought, but I haue *taunted* at their *zeale,* and *hated* them becauſe they *reproued* me *iuſtly.* And I haue carried my ſelfe *contemptuouſly* againſt thy *Magiſtrates* and *Miniſters,* though I knew that it is *thine ordinance,* that I ſhould bee obedient vnto them.

1 Theſ. 5. 13. Gal. 4. 15.

Here confeſſe thy diſobedience to thy Parents, Miniſters, Magiſtrates, Maſters or Tutors.

Where I ſhould be * *ſlow* to *wrath,* and [a] *ready to forgiue offences,* and not ſuffered the *Sun to goe downe vpon my wrath, but to doe good for euill, loning my very enemies for thy ſake:* I alas, for *one ſorry word,* haue burſt out into open *rage,* and harbouring thoughts of miſchiefe in my hart, I haue preferred to *feed*

The 6. Commandement.
* Pro. 19. 11.
[a] Eph. 4. 31. Marke 5. 44.
Here confeſſe thy haſtineſſe and fury: and if thou haſt beene any way the cauſe of any mans death vniuſtly or cruelly.

feed on *mine owne malice*, rather then to *eate* of thy *holy Supper*.

Where I ſhould keepe my *minde* from all *filthy luſts*, and my *body* from all *vncleanneſſe*: O Lord, I haue defiled both, and made my *heart* a *Cage* of all impure thoughts, and my *minde* a very *Stie* of the vncleane Spirit. Yea, the *remedy* which thou (Lord) haſt ordained for *incontinencie*, could not *containe* me within the bounds of *Chaſtitie*: for by doating on *beauty*, whoſe ground is but *duſt*, Sathan hath *bewitched* my fleſh to luſt after *ſtrange* fleſh.

The 7. Commandement. 1 Theſ. 4. 3. &c. Rom. 6. 13.

Here confeſſe vnto God thy ſecret pollutions, fornication or adultery, if Sathan hath ſo farre preuailed ouer thee.

Where I ſhould haue liued in *vprightnes*, giuing euery man his due: being contented with mine *owne* eſtate, and liuing conſcionably in my *lawfull calling*, ſhould be ready (according to mine abilitie) to lend and giue vnto the poore: O Lord, I haue by *oppreſſion*, *extortion*,

The 8. Commandement. Epheſ. 4. 28. Luke 6. 34. 35. Leuit. 25. 35.

Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse childe that which is his by right.

extortion, bribes, cauillation, and other *indirect dealings,* vnder pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians: yea, I haue deceiued and suffered *Christ* where I was trusted, many a time, in his *poore members,* to stand *hungry, cold* and *naked* at my doore, and *hungry, cold* and *naked* to goe away succourlesse, as he came: and when the leanenesse of his *cheekes* pleaded *pitty*, the hardnesse of my *heart* would shew no *compassion.*

The 9. Commandement. Zach. 8. 16.

Mat. 10. 16.

1 Cor. 13. 7. Mat. 1, 18, 19

Where I should haue made conscience to *speake the truth in simplicitie,* without any falsehood, *prudently* iudging aright, and *charitably* construing all things in the best part: and should haue defended the *good name* and *credit* of my neighbour: alas (vile wretch that I am) I haue belyed and *slandered* my fellow-brother, and

Psal. 50. 20.

as

as ſoone as I *heard* an *ill report*, I made my *tongue* the *inſtrument* of the *Diuell*, to blazon that abroad vnto others, before I knew the truth of it my ſelfe. I was ſo farre from ſpeaking a *good word*, in defence of his *good name*: that it tickled my heart in ſecret to heare one that I enuyed to be taxed with ſuch a blemiſh; though I knew that otherwiſe the graces of God ſhined in him in abundant meaſure. I made *ieſts* of *officious*, and *aduantage* of *pernitious* lies: herein ſhewing my ſelfe a right *Cretian*, rather then an vpright *Chriſtian*.

Pſal. 15. 3.

Here confeſſe if thou haſt belyed or ſlandered thy neighbour, or not ſpoken the truth to cleare his innocencie, when thou waſt called thereto.

Tit. 1. 12.

And laſtly (O Lord) where I ſhould haue reſted *fully contented* with that *portion* which thy Maieſtie thought meeteſt to beſtow vpon me in this *Pilgrimage*: and reioyced in *anothers* good as in mine *own*: alas, my life hath beene nothing elſe

The 10. *Commandement.* Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11. 12.

elſe but a *greedy luſting* after this neighbours *houſe*, and that neighbours *land*: yea, ſecretly wiſhing ſuch a man dead, that I might haue his *liuing* or *office*, coueting rather thoſe things which thou haſt beſtowed on *another*, rather then being thankfull for that which thou haſt giuen vnto *myſelfe*. Thus I, O Lord, who am a *carnall ſinner*, and *ſold vnder ſinne*, haue tranſgreſſed all thy holy and ſpirituall Commandements, from the *firſt* to the *laſt*, from the *greateſt* vnto the *leaſt*, and here I ſtand guilty before thy Iudgement ſeat, of all the breaches of all thy lawes, and therefore liable to thy *Curſe*, and to all the miſeries that *Iuſtice* can powre forth vpon ſo *curſed* a creature And whither ſhall I goe for deliuerance from this miſerie? *Angels* bluſh at my rebellion, and will not helpe mee. *Men* are guilty

guilty of the like *transgression*, and cannot helpe themselues. Shal I then despaire with *Cain*, or make away my selfe with *Iudas?* No: Lord: for that were but to end the miseries of this life, and to begin the endlesse torments of hell: I will rather appeale to thy *Throne of grace*, where Mercy *raignes* to pardon *abounding* sinnes, and out of the *depth* of my *miseries*, I will crie, with *David*, for the *depth* of thy *mercies*. *Though thou shouldest kill mee with afflictions, yet will I*, like *Iob*, *put my trust in thee*. Though thou shouldest drowne mee in the Sea of thy displeasure, with *Ionas*, yet will I catch such hold on thy Mercy, that I will be taken vp dead, clasping her with both my hands. And though thou shouldest cast mee into the *bowels* of *Hell*, as *Ionas* into the *Belly* of the *Whale*: yet from thence would I cry vnto

Heb. 4.

Psal 130.1.

Iob 13. 12.

Ion. 2. 2.

vnto thee; *O God the Father of Heauen, O Iesus Christ the Redeemer of the World, O Holy Ghost my Sanctifier, three Persons, and one eternall God, haue mercy vpon me a miserable sinner.* And seeing the *goodnesse* of thine *owne* nature first moued thee to send thine *only begotten Sonne* to dye for my sinnes, that by his death I might be reconciled to thy Maiestie: O reiect not now my penitent Soule, who being *displeased* with her selfe for sinne, desireth to returne to serue and *please* thee in newnesse of life; and reach from Heauen thy helping hand to saue mee thy poore seruant, who am (like *Peter*) ready to *sinke* in the *Sea* of my sinnes and misery. Wash away the *multitude* of my sins, with the *merits* of that *bloud* which I beleeue that thou hast so abundantly shed for penitent sinners.

And

And now that I am to receiue this day the *bleſſed Sacrament* of thy precious *Body* and *Bloud*; O Lord, I beſeech thee, let thy holy Spirit, by thy Sacrament, ſeale vnto my ſoule, that by the merits of thy Death and Paſſion all my ſins are ſo freely and fully remitted and forgiuen, that the curſes and iudgements which my ſinnes haue deſerued, may neuer haue power eyther to *confound* me in this life, or to *condemne* mee in the world which is to come. For my ſtedfaſt faith is, that *thou haſt dyed for my ſinnes, and riſen againe for my iuſtification.* This I beleeue, *O Lord helpe mine vnbeliefe.* Worke in me likewiſe, I beſeech thee, an *vnfained* Repentance, that I may heartily *bewaile* my former ſins, and *loath* them, and ſerue thee henceforth in *newnes of life*, and greater meaſure of *holy deuotion.* Rom. 4. vlt.

And

And let my ſoule neuer forget the infinite loue of ſo ſweet a *Sauiour*, that hath laid downe his life to redeeme ſo vile a *ſinner*. And grant, Lord, that hauing receiued theſe ſeales and pledges of my *communion* with thee; thou maieſt henceforth ſo dwell by thy *Spirit* in mee, that I ſo liue by *Faith* in thee: and that I may walke all the dayes of my life, in *godlineſſe* and *pietie* towards thee, and in Chriſtian *loue* and *charitie* towards all my neighbours: that liuing in thy *feare*, I may dye in thy *fauour*, and after *death* be made partaker of *eternall life* through *Ieſus Chriſt*, my Lord and onely Sauiour. *Amen.*

3 Of the meanes whereby thou maiſt become a worthy Receiuer.

THeſe *Meanes* are duties of two ſorts: the former reſpecting God; the latter our *Neighbour*. Thoſe which reſpect God, are three: firſt, *ſound Knowledge*: ſecondly, *true Faith*: thirdly, *vnfained Repentance*. That which reſpecteth our *Neighbour*, is but *one*, *ſincere Charitie*.

1 Of ſound Knowledge, requiſite in a worthy Communicant.

Sound Knowledge is a *ſanctified vnderſtanding of the firſt Principles of Religion*. As firſt, *of the Trinitie of Perſons in the Vnitie of the God-head*. Secondly, *of the Creation of Man, and his Fall*. Thirdly, *of the Curſe and miſerie due to ſinne*. Fourthly, *of the Natures and Offices of Chriſt*,

Heb. 6. 1. 2.
Iohn 17. 3.
1 Tim. 2. 4.
1 Cor. 12. 29
2 Cor. 23. 5.

and redemption by faith in his death: especially of the doctrine of the Sacraments, sealing the same vnto vs. For as an *house* cannot be built vnlesse the *foundation* bee first laid; no more can *Religion* stand, vnlesse it be first grounded vpon the *certaine knowledge* of Gods Word. Secondly, if wee know not Gods will, we can neyther *beleeue* nor *doe* the same. For as worldly businesses cannot be done but by them who haue skill therein; so without knowledge must men bee much more ignorant in *diuine* and *spirituall* matters And yet in *temporall things* a man may doe much by the *light of nature*: But in *religious mysteries*, the more we relye vpon *naturall reason*, the further wee are from comprehending *spirituall truth*. Which discouers the *fearefull* estate of those who *receiue* without *knowledge*, and the

1 Cor. 2.14. Rom. 8.7.

the *more fearefull* eſtate of thoſe *Paſtors* who *miniſter* vnto them without *Catechiſing*.

2 *Of ſincere Faith, required to make a worthy communicant.*

Sincere Faith is not a bare knowledge of the Scriptures, and firſt grounds of Religion, (for that *Diuels* and *Reprobates* haue in an excellent meaſure, and doe beleeue it and *tremble*) but *A true perſwaſion, as of all thoſe things whatſoeuer the Lord hath reuealed in his Word: ſo alſo a particular application vnto a mans owne ſoule, of all the promiſes of mercy which God hath made in Chriſt to all beleeuing ſinners.* And conſequently, that *Chriſt and all his merits doe belong vnto him as well as to any other.* For firſt, if wee haue not the *righteouſneſſe of Faith*, the Sacrament *ſeales nothing* vnto vs: & *euery man in the Lords Supper receiueth ſo much*

Iam. 3. 19. Heb. 4. 2.

Rom. 4. 11.

as hee beleeueth. Secondly, because that without Faith wee communicating on *earth*, cannot apprehend Christ in *heauen.* For as hee *dwelleth in vs by Faith*, so by *faith* we must likewise *eate him.* Thirdly, because that *without faith* we cannot be perswaded in our consciences that our receiuing is *acceptable vnto God.*

Ephes. 3. 17.

Heb. 11. 6.
Rom. 14. 23.

3 *Of vnfained Repentance requisite for a true Communicant.*

Isay 55. 7.
Ezec. 33. 11.

True Repentance is a holy change of the minde, when vpon the feeling sight of Gods mercy, and of a mans owne misery, he turneth from all his knowne and secret sinnes, to serue God in holinesse and righteousnesse all the rest of his dayes. For as hee that is glutted with *meat*, is not apt to eate *bread:* so he that is stuffed with *sinnes*, is not fit to receiue *Christ.* And a *conscience* defiled with wilfull *filthinesse*, makes the

Acts 26. 29.
Acts 3. 19.
Luke 1. 74. 75.

Ha. 2. 13. 14.
Tit. 1. 15.

the vſe of all *holy things vnholy* vnto vs. Our ſacrificed ſpotleſſe Paſſeouer cannot be eaten with the ſowre leauen of malice and wickedneſſe, ſaith *Paul*, 1 *Cor.* 5. 8. Neyther can the old bottles of our corrupt and impure conſciences, retaine the new wine of Chriſts precious bloud, as our Sauiour ſaith, *Marke* 2. 22. We muſt therefore truely repent, if wee will be worthy partakers.

2 *The dutie to be performed in reſpect of our* Neighbour, *is* Charitie.

Charitie is a hearty forgiuing of others who haue offended vs, and after reconciliation, an outward vnfained teſtifying of the inward affections of our hearts, by geſtures, words and deeds, as oft as we meet, and occaſion is offered. For firſt, without *loue* to our neighbour, *no ſacrifice is acceptable* vnto God. Secondly, becauſe one *chiefe end* wherefore Mat. 5. 23. 24

the *Lords Supper* was ordained, is, to *confirme* Christians *loue* one towards another. Thirdly, no man can assure himselfe that his *owne sinnes* are forgiuen of God, if his heart cannot yeeld to forgiue the *faults of men* that haue offended him. Thus farre of the *first sort* of duties which wee are to performe before wee come to the Lords Table, called *Preparation*.

Iohn 13.14. 34. 35.

Mat. 6.12.14 15. & 18 35.

---

2 *Of the second sort of duties which a worthy Communicant is to performe at the receiuing of the Lords Supper, called Meditation.*

THis Exercise of spiritual *Meditation* consists in diuers points.

First, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated:

brated: meditate with thy ſelfe how thou art inuited by *Chriſt* to be a Gueſt at his *holy Table*, and how louingly he inuiteth thee; *Hoe, euery one that thirſteth, come ye to the waters of life, &c. Come, buy wine and milke, without money and without price, eate ye that which is good, let your ſoule delight it ſelfe in fatneſſe. Take ye, eate ye: This is my body, which was broken for you; drinke ye all of this: for this is my bloud which was ſhed for the remiſſion of your ſins.* What greater *honour* can be vouchſafed then to be admitted to ſit at the Lords owne Table? What *better fare* can be affoorded, then to feed of the *Lords* owne body and bloud? If *Dauid* thought it to bee the *greateſt fauour* that hee could ſhew vnto good *Barzillai*, for all the kindneſſe that hee ſhewed vnto him in his troubles, to *offer* him, *that hee ſhould feede with him at his*

Mat. 22. 1 Pet. 1.

Iſay 55. 1. 2.

Mat. 26. 26. 27. 28 &c.

2 Sam. 19. 33

owne Table in Ierusalem; how much *greater fauour* ought we to account it, when *Christ doth indeed feed vs in the Church at his owne Table, and that with his owne most holy Bodie and Bloud?*

Gen. 22.5. 2 As *Abraham*, when he went *vp to the Mount*, to sacrifice *Isaak* his Sonne; left his Seruants *beneath* in the *Valley*: so when thou commest to the *Spirituall Sacrifice* of the *Lords Supper*, lay aside all *earthly thoughts* and *cogitations*: that thou maiest wholly contemplate of *Christ*, and offer vp thy *Soule* vnto him, who sacrificed both his *Soule* and *Body* for thee.

Thirdly, meditate with thy selfe, how *precious* and *venerable* is the *Body* and *Bloud* of the *Sonne of God*, who is the *Ruler* of heauen and earth; the Lord, at whose becke the *Angels* tremble: and by whom both the

the *quicke* and *dead* ſhall bee iudged at the laſt day, and thou among the reſt. And how that it is he, who hauing beene *crucified* for thy *ſinnes*, offereth now to be receiued by *faith* into thy *ſoule*. On the other ſide, conſider how *ſinfull a Creature* thou art: how altogether *vnworthy* of ſo holy a *Gueſt*: how *ill deſeruing* to taſte of ſuch *ſacred food*; hauing beene *conceiued* in *filthineſſe*, and *wallowing* euer ſince in the mire of *Iniquitie*: bearing the *Name* of a *Chriſtian*, but doing the *Workes* of the *Diuell*; adoring Chriſt with an * *Aue Rex* in thy mouth, but *ſpitting Oathes* in his face, and *crucifying* him a-new with thy *graceleſſe actions*.

*Haile King.

Fourthly, ponder then with what face dareſt thou offer to touch *ſo holy* a body with ſuch defiled hands? or to *drinke ſuch precious* Bloud with ſo

lewd and *lying* a mouth? or to lodge so *blessed* a Guest in so *vncleane* a stable? For if the *Bethshemites* were slaine, for but looking *irreuerently* into the *Arke of the Old Testament*, what Iudgement maist thou iustly expect, who with such *impure* eyes and hart, art come to see and receiue the *Arke* of the *New Testament*, in which
Col 2. 3. 9. *dwelleth all the fulnesse of the God-head, bodily?*

2 Sam. 6. 7. If *Vzza* for but *touching* (though not without *zeale*) the *Arke* of the Couenant, was *stricken* with *sodaine death*; what *stroke* of *Diuine Iudgement* maist thou not feare, that so *rudely* with *vncleane* hands, doest presume to handle the *Arke* of the *eternall Testament, wherein are hid all the treasures of wisedome and knowledge?*

If *Iohn Baptist* (the holiest man that was borne of a woman)

man) thought himſelfe *vnworthy* to beare his ſhooes; O *Lord*, how vnworthy is ſuch a *prophane wretch*, as thou art, to eate his *holy fleſh*, and to drinke his *precious bloud?* Mat. 3. 11.

If the bleſſed Apoſtle Saint *Peter*, ſeeing but a *glympſe* of Chriſts Almighty *Power*, thought himſelfe *vnworthy* to *ſtand* in the *ſame boat* with him; how *vnworthy* art thou to *ſit* with Chriſt at the *ſame Table*, where thou maiſt behold the *infiniteneſſe* of his *Grace* and *Mercy* diſplayed?

If the *Centurion* thought that the *roofe of his houſe* was not worthy to harbour ſo diuine a Gueſt; what roome can there bee fit vnder thy *ribs*, for *Chriſts Holineſſe* to dwell in? Mat. 8.8.

If the *Bloud-iſſued* ſicke woman feared to touch the *Hemme of his Garment*; how ſhouldeſt thou *tremble* to eate his

his *flesh*, and to drinke his *all-healing-bloud?*

Yet if thou commeſt *humbly*, in *Faith*, *Repentance* and *Charitie*, abhorring thy ſinnes paſt, & purpoſing vnfainedly to amend thy life henceforth: let not thy former ſins affright thee: for they ſhall neuer be laid vnto thy charge: and this Sacrament ſhall ſeale vnto thy ſoule, that all thy ſinnes and the *Iudgements* due vnto them, are fully *pardoned*, and cleane *waſhed* away by the *bloud* of *Chriſt*. For, this Sacrament was not ordayned for them who are *perfect*; but to helpe *penitent* ſinners vnto *perfection*.

Mat.9.12. 13. Chriſt came *not to call the righteous, but ſinners to Repentance.*

Mat.11.28. And hee ſaith, that *the whole neede not the Phyſitian, but they that are ſicke. Thoſe* hath Chriſt *called*, and when they *came*, *them* hath hee euer *helped*. Witneſſe the whole Goſpell, which

which teſtifieth, that not *one* ſinner, who came to *Chriſt* for *mercy*, went euer away without his errand. *Bathe* thou likewiſe, thy *ſicke Soule* in this *Fountaine of Chriſts blood:* and doubtleſſe according to his *promiſe*, *Zach.* 13. 1. thou ſhalt be healed of all thy *ſinnes* and *vncleanneſſe*. Not *ſinners* therefore, but they who are *vnwilling* to repent of their ſinnes, are debarred this Sacrament.

Fiftly, meditate, that Chriſt left this Sacrament vnto vs, as the *chiefe token* and *pledge* of his *loue*: not when we would haue made him a King, *Iohn* 6. 15. (which might haue ſeemed a *requitall* of kindneſſe) but when *Iudas*, and the High Prieſt were conſpiring his *death*, (therefore wholly of his meere fauour.) When *Nathan* would ſhew *Dauid* how entirely the *poore man loued*

loued his sheepe that was killed by the *rich man: hee gaue her* (saith he) *to eat of his owne morsels, and of his owne cup to drinke*, 2 *Sam.* 12. 3. and must not then the *loue* of *Christ* to his *Church* be vnspeakable, when he giues her his *owne flesh* to *eate*, and his *owne bloud* to *drinke*, for her spirituall and eternall nourishment? If then there bee any loue in thine heart, take the *Cuppe of Saluation* into thy hand: and pledge his *loue* with *loue* again, *Psal.* 116. 11.

Sixtly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoeuer; and settle thy meditation onely vpon those holy *actions* and *rites*, which according to *Christs institution*, are vsed in and about the holy Sacrament. For it hath pleased

ſed God (conſidering our weakneſſe) to appoint thoſe rites as meanes the *better* to lift vp our mindes to the ſerious contemplation of his *heauenly graces*.

When therefore thou ſeeſt the Miniſter *putting apart Bread* and *Wine* on the *Lords Table*; and *conſecrating* them by *Prayers* and the rehearſall of *Chriſts inſtitution*, to bee a holy *Sacrament* of the bleſſed *Body* and *Bloud* of *Chriſt*; then *meditate*, how God the Father, of his *meere loue* to mankinde, *ſet apart*, and *ſealed* his *onely begotten Sonne*, to be the *all-ſufficient meanes*, and *onely Mediator*, to *redeeme* vs from *ſinne*, and to *reconcile* vs to his *grace*, and to *bring* vs to his *glory*.

When thou ſeeſt the Miniſter *breake* the *Bread*, being bleſſed; thou muſt meditate, that *Ieſus Chriſt* the eternall

nall Sonne of God was put *to death*, and his bleſſed *ſoule* and *body* (with the ſenſe of Gods anger) *broken aſunder* for thy ſinnes: as *verily*, as thou now ſeeſt the holy Sacrament to bee broken before thine eyes. And withall call to minde the *hainouſneſſe* of thy *ſinnes*, and the *greatneſſe* of Gods hatred againſt the ſame: ſeeing *Gods Iuſtice* could not be *ſatisfied* but by ſuch a *Sacrifice*.

When the Miniſter hath bleſſed and broken the Sacrament, and is addreſſing himſelfe to diſtribute it; then meditate, *That the King* (who is the Maſter of the Feaſt) *ſtands at the Table, to ſee his Gueſts*; and looketh vpon thee, whether thou haſt on thee thy *Wedding Garment*. Thinke alſo, that all the holy [a] *Angels* that *attend* vpon the *Elect* in the *Church*, and [b] doe *deſire to behold*

Mat. 22. 11. This wedding Garment is righteouſneſſe and true holineſſe. Apoc. 19. 8. Epheſ. 4 24.
[a] 1 Cor. 11. 10. Epheſ. 1. vlt.
[b] 1 Pet. 1. 12

behold the celebration of these holy Mysteries, doe obserue thy reuerence and behauiour. Let thy soule therefore, whilest the Minister bringeth the Sacrament vnto thee, offer this or the like short Soliloquie vnto Christ.

A sweet Soliloquie to bee said betwixt the Consecration and receiuing of the Sacrament.

IS it true indeede, that God will dwell on earth? Behold the Heauen, and the Heauen of Heauens are not able to containe thee: how much more vnable is the soule of such a sinfull Caytife as I am, to receiue thee? 1 Kin. 8.27.

But seeing it is thy blessed pleasure to come thus to [a] *suppe* with me, and to [b] *dwell* in mee: I cannot for ioy but burst out and say, *What is man* a Apoc. 3.20 b Iob 14.23.

man, that thou art so mindfull of him, and the sonne of man, that thou so regardest him? What fauour soeuer thou vouchsafest mee in the *aboundance* of thy *Grace*; I will freely *confesse* what I am in the *wretchednesse* of my *Nature*. I am in a word; a *carnall* Creature, whose very soule is [c] *sold vnder sinne*: a *wretched man*, compassed about with [d] *a body of death*. Yet, Lord, seeing thou [e] *callest*, here I come; and seeing thou callest *sinners*, I haue thrust my selfe in among the *rest*: and seeing thou callest *all* with their *heauiest loades*; I see no reason why I should stay behinde. O Lord, I am *sicke*, and whither should I goe, but vnto thee the *Physitian* of my Soule? Thou hast cured *many*, but neuer diddest thou meete with a more miserable patient: for I am more *leprous* then *Gehazi*, more *vncleane* then

c Rom. 7.14

d Verse 24.

e Mat. 9.13. Mat. 11 28.

Mag-

Magdalene, more blinde in Soule, then *Bartimeus* was in Body; for I haue liued all this while, and neuer ſeene the *true light* of thy Word. My *ſoule* runnes with a greater *fluxe* of *ſinne*, then was the *Hemoriſſe iſſue of bloud*. *Mephiboſheth* was not more *lame* to *goe*, then my ſoule is to *walke* after thee in loue. *Ieroboams Arme* was not more *withered* to ſtrike the *Prophet*, then my *hand* is *maymed* to releeue the *poore*. Cure *mee*, O Lord, and thou ſhalt doe as great a worke as in curing *them all*. And though I haue *all* their *ſinnes* and *ſores*; yet Lord, ſo *abundant* is thy *grace*, ſo *great* is thy *skill*, *that if thou wilt*, thou canſt with a *word*, forgiue the *one*, and heale the *other*. And why ſhould I doubt of thy *good will*; when to ſaue mee, will coſt thee now but one *louing ſmile*; who diddeſt ſhew thy ſelfe to

so *willing* to redeeme mee, though it should cost thee *all thy heart-blood*: and now offerest so graciously vnto me the *assured pledge* of my redemption, by thy *blood*? *Who am I, O Lord God?* & what is my merit, that thou hast bought mee with so *deare a price*? It is meerely thy *mercy*; *and I, O Lord, am not worthy the least of all thy mercies*: much *lesse* to be a partaker of this holy Sacrament, the greatest *pledge* of the greatest *mercy*, that euer thou didst bestow vpon those *sonnes of men* whom thou *louest*. How might I in respect of mine *owne vnworthinesse*, cry out for *feare* at the sight of thy *holy Sacrament*, as the *Philistims* did, when they saw the *Arke of God* come into the *assembly*? *Woe now vnto me a sinner*; but that thy *Angell* doth comfort mee, as hee did the women: *Feare thou not; for I know that*

2 Sam. 7 11.

Gen. 32. 10.

1 Sam. 5. 7.

Mat. 28. 5.

that thou ſeekeſt Ieſus which was crucified. It is thou indeed that my ſoule *ſeeketh* after. And here thou offereſt thy ſelfe vnto me in thy bleſſed Sacrament. If therefore *Elizabeth* thought her ſelfe ſo much *honoured* at thy preſence in the *wombe* of thy *bleſſed Mother*, that the *babe ſprang in her belly for ioy*; how ſhould my *ſoule* leape within me for ioy, now that thou commeſt by thy *holy Sacrament*, to dwell in my heart for euer? Oh what an honour is this, not that the *Mother* of *my Lord*, but my *Lord himſelfe* ſhould come thus to viſit me! Indeed, Lord, I confeſſe with the faithfull *Centurion*, that *I am not worthy that thou ſhouldeſt come vnder my roofe*: and that if thou *didſt but ſpeake the word onely, my ſoule ſhould be ſaued*: yet ſeeing it hath pleaſed the *riches* of thy *grace*, for the better ſtrengthning of my

Luk. 2. 43. 44

Mat. 8. 8.

my *weaknes*; to ſeale thy mercy vnto me, by thy *viſible ſigne*, as well as by thy *viſible word*: in all thankefull humility my ſoule ſpeakes vnto thee with the *bleſſed Virgin*: *Behold the handmaid of the Lord, be it vnto me according to thy word. Knocke* thou, Lord, by thy *Word* and *Sacraments* at the doore of my heart, and I will, like the *Publicane*, with both my fiſts knocke at my *breſt*, as faſt as I can, that thou maiſt enter in: and if the doore will not *open* faſt enough; *breake* it open, O Lord, by thine Almighty power, and then enter in, and dwell there for euer: that I may haue cauſe with *Zacheus* to acknowledge, that *this day ſaluation is come into mine houſe*. And caſt out of mee whatſoeuer ſhall bee offenſiue vnto thee: for I reſigne the whole *poſſeſſion* of my heart vnto thy ſacred Maieſty; intreating that

Luke 1. 38.
Apoc. 3. 20.
Luke 18. 23.
Luke 19. 9.

I may not liue henceforth, but that thou maiſt *liue* in mee, *ſpeake* in me, *walke* in me: and ſo to *gouerne* me by thy *ſpirit*, that nothing may be *pleaſing* vnto me, but that which is *acceptable* vnto thee. That finiſhing my courſe in the life of grace; I may afterwards liue with thee for euer in thy kingdome of glory. Grant this, *O Lord Ieſus*, for the merits of thy death and bloud-ſhedding. *Amen.*

When the Miniſter bringeth towards thee the *bread* thus *bleſſed* and *broken*; and offering it vnto thee, bids thee *Take, eate &c.* then meditate that *Chriſt himſelfe* commeth vnto thee: & both *offereth*, and *giueth* indeed vnto thy faith, his *very body & blood*, with all the *merits* of his *death* and *paſſion*, to feed thy Soule vnto *eternall* life: as ſurely as the Miniſter offereth and giueth the outward ſignes that feed thy body vnto

to this *temporall life*. The *bread of the Lord* is giuen by the *Minister*, but the *bread which is the Lord*, is giuen by *Christ himselfe*.

Sacramentū requiret sacrā mensem.

When thou takest the bread at the Ministers hand to eate it, then *rouze* vp thy soule to *apprehend Christ by Faith*: and to *apply* his merits to heale thy *miseries*. Embrace him as sweetly with thy *faith* in the *Sacrament*, as euer *Simeon* hugged him with his *armes* in his *swadling clouts*.

As thou *eatest* the bread; imagine that thou seest *Christ hanging vpon the Crosse*, and by his vnspeakeable torments, fully satisfying Gods Iustice for thy sinnes: and striue to bee as verily partaker of the *spirituall grace*, as of the *Elementall signes*. For, the *truth* is not *absent* from the *signe*, neyther doth *Christ* deceiue, when he saith, *This is my body*: but

but he giueth *himſelfe* indeede to euery ſoule that *ſpiritually* receiues him by *Faith*. For as ours is the *ſame Supper* which Chriſt adminiſtred: ſo is the *ſame Chriſt* verily preſent at his owne Supper, not by any *Papall* * *Tranſubſtantiation*, but by a *Sacramentall Participation*, whereby he doth truely feede the faithfull vnto eternall life: not by *comming downe* out of heauen vnto *thee*, but by *lifting* thee vp from the earth vnto *him*. According to that old ſaying: *Surſum corda*; Lift vp your hearts: And, *Where the carkaſe is, thither will the Eagles reſort*. Mat. 24.

* Chriſt cals it his body, not the ſigne of his body, becauſe this Sacrament was inſtituted not only to ſignifie, but alſo to communicate the ſpiritual graces that they repreſent: and by the ſignes to draw our mindes to the graces ſignified. So *Euthimius* in Mat. 16. *Non dixit Dominus, Hæc ſunt ſigna corporis mei, ſed, Hoc eſt corpus meum. Oportet ergo non ad naturam eorum, quæ propoſita ſunt aſpicere, ſed ad ipſorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi eſtis: & bibituri illum ſanguinem quem fuſuri ſunt, qui me crucifigant: Sacramentum aliquid vobis commendunt: ſpiritualiter intellectum vitificabit vos*, Aug. in Pſal. 98. ſpeaking in the perſon of Chriſt. The Diſciples did not eate Chriſt corporally and ſubſtantially in the firſt inſtitution: no more doe wee in the reiteration of the ſame Supper.

When thou seest the *Wine* brought vnto thee *apart* from the *bread*: then remember that the *blood of Iesus Christ* was *as verely separated* from his body vpon the Crosse, *for the remission* of thy sins: And that this is the *seale of the new Couenant*, which God hath made to *forgiue all the sinnes of all penitent sinners that beleeue in the merits of his blood-shedding*. For the Wine is not a Sacrament of *Christs blood contained in his veynes*: but as it was *shed* out of his body vpon the Crosse for *the remission of the sinnes* of all that beleeue in him.

Mat. 26.28.

As thou drinkest the wine and powrest it out of the *Cup* into thy *Stomacke*, meditate and beleeue, that by the merits of that bloud which Christ shed vpon the Crosse, all thy sinnes are as *verely forgiuen*, as thou hast now *drunke* this Sacramentall Wine, and hast

haſt it in thy ſtomacke. And in the *inſtant* of drinking, ſettle thy meditation vpon Chriſt, as hee hanged vpon the Croſſe: as if like *Mary* and *Iohn*, thou didſt ſee him *nailed*, and his *bloud running downe his bleſſed ſide* out of that *gaſtfull wounde*, which the *Speare* made in his *innocent heart*: wiſhing thy *mouth* cloſed to his *ſide*, that thou mighteſt receiue that *precious bloud* before it fell to the *duſty earth*. And yet the *actuall drinking* of that *reall bloud* with thy *mouth* would be nothing ſo * *effectuall*, as this *Sacramentall drinking* of that bloud ſpiritually by *Faith*. For one of the *Souldiers* might haue drunke that, and beene ſtill a *reprobate*: but whoſoeuer drinketh it *ſpiritually by Faith* in the Sacrament, ſhall *ſurely* haue the *Remiſſion* of his ſinnes, and *Life* euerlaſting.

* If remiſſion of ſinnes and eternall life had bin appropriated to the drinking of the reall bloud, doubtleſſe *Iohn* and *Mary* would haue made meanes to haue drunke it. But *Iohn* aſcribes the vertue to beleeuing that it was ſhed.

As thou feeleſt the Sacramentall Wine which thou haſt drunke, *warming* thy colde ſtomacke: ſo endeauour to feele the *Holy Ghoſt cheriſhing* thy ſoule in the ioyfull aſſurance of the forgiueneſſe of all thy ſinnes, by the merits of the bloud of *Chriſt*. And to this end God giueth euery faithfull ſoule, together with the *Sacramentall bloud*, the *Holy Ghoſt* to *drinke*. *We are all made to drinke into one Spirit.* 1 Cor. 12. 13

And ſo lift vp thy minde from the contemplation of Chriſt, as he was *crucified* vpon the Croſſe, to conſider how he now *ſits in glory at the right hand of his Father*, making *interceſſion* for thee, by preſenting to his Father the *vnualuable merits* of his death, which he *once* ſuffered for thee, to appeaſe his Iuſtice for the ſinnes which thou doeſt *daily* commit againſt *him*. Rom. 8. 34. Heb. 7. 25. Heb. 9. 24.

After

After thou haſt eaten and drunke both the Bread and Wine: labour that as thoſe *Sacramentall Signes* doe turne to the nouriſhment of thy *body*, and by the *digeſtion* of *heate* become *one* with thy ſubſtance: ſo by the *operation* of *Faith* and the *Holy Ghoſt*, thou maieſt become *one* with *Chriſt*, and *Chriſt* with *thee*: and ſo maiſt feele thy *Communion* with *Chriſt confirmed* and increaſed daily more and more. That as it is vnpoſſible to ſeparate the Bread and Wine digeſted into the bloud and ſubſtance of thy body: ſo it may be more vnpoſſible to part *Chriſt* from thy *Soule*, or thy *Soule* from *Chriſt*.

1 Cor. 10. 17 *Vnus eſt panis communi notione Sacramenti non autem neceſſario vnus numero.*

Laſtly, as the Bread of the Sacrament, though confected of *many graines*, yet makes but *one Bread*: ſo muſt thou remember, that though all the faithfull are *many*: yet are

they *all* but *one Mysticall Body*, whereof *Christ* is *Head*. And therefore thou must loue euery Christian as thy *selfe*, and a *member* of thy body.

Thus farre of the duties to be done at the receiuing of the holy Sacrament, called *Meditation*.

3 *Of the duties which wee are to performe after receiuing of the holy Communion, called Action, or Practise.*

THe dutie which wee are to performe *after* the receiuing of the *Lords Supper*, is called *Action* or *Practise*: without which all the rest will minister vnto vs no comfort.

The *Action* consists of two sorts of duties: first, such as wee are to performe in the *Church*: or else, after that wee are gone *home*.

Those

Thoſe that wee are to performe in the *Church*, are eyther *ſeuerall* from our owne *ſoules*: or elſe, *ioyntly* with the *Congregation.*

The ſeuerall duties which thou muſt performe from thine *owne Soule*, are three: firſt, thou muſt bee carefull (that foraſmuch as Chriſt now *dwelleth* in thee, therefore) to *entertaine* him in a *cleane heart*, and with *pure affections*; for, the *moſt Holy* will be *holy* with the *holy*: for if *Ioſeph* of *Arimathea* when he had begged of *Pilate* his *dead body*, to burie it, wrapped it in *ſweet odours*, and *fine linnen*, and laid it in a *new tombe*: how much more ſhouldeſt thou lodge *Chriſt* in a *new heart*, and perfume his roomes with the *odoriferous Incenſe of Prayers*, and all *pure affections*? If God required *Moſes* to prouide a *Pot of pure Gold* to keepe the

Pſal 18. 26.

Sancta non uſi ſanctè & ſanctis.

Manna that fell in the *Wilderneſſe*: what a pure heart ſhouldeſt thou prouide to receiue this *diuine Manna* that is *come downe from Heauen?*

And as thou cameſt *ſorrowing*, like *Ioſeph* and *Mary*, to
Luke 2. 46. ſeeke Chriſt in the *Temple*, ſo now hauing there found him in the *middeſt* of his *Word* and *Sacraments*, be carefull with ioy to carrie him *home* with thee as they did.

Luke 15. 6. And if the man that found but *his loſt ſheepe*, *reioyced* ſo much, how canſt thou hauing found *the Sauiour of the World*, but reioyce *much more?*

Secondly, thou muſt offer the *ſacrifice* of a *priuate thankeſgiuing* vnto God for this ineſtimable grace and mercy: for as this action is *common* vnto the *whole Church*: ſo is it *applyed particularly* to *euery one* of the faithfull in the Church, and for this particular mercie, euery

euery ſoule muſt ioyfully offer vp a particular Sacrifice of *Thankeſgiuing*. For if the *Wiſe men* reioyced ſo much when they ſaw the *Starre* which conducted them vnto Chriſt; and worſhipped him ſo deuoutly when hee lay, a *Babe*, in the *Manger*: and *offered* vnto him their *Gold*, *Mirrhe*, and *Frankincenſe*: how much more ſhouldeſt thou reioyce now that thou haſt both *ſeene* and *receiued* this *Sacrament*, which guideth thy Soule vnto him, where hee *ſitteth at the right hand of his Father in glory?* And thither lifting vp thy heart, *adore* him, and *offer* vp vnto him, the *Gold* of a *pure faith*, the *Myrrhe* of a *mortified heart*, and this or the like *ſweet Incenſe* of *Prayer* and *Thankeſgiuing*.

A Prayer to be said after the receiuing of the Communion.

WHat shall I render vnto thee (O *blessed* Sauiour) for all these *blessings*, which thou hast so graciously bestowed vpon my Soule? How can I sufficiently *thanke* thee, when I can scarse *expresse* them? Where thou mightest haue made mee a *Beast*, thou madest me a *Man* after thine *owne Image*. When by sinne I had lost both *thine Image*, and *my selfe*: thou didst renew in mee thine *Image* by thy *Spirit*, and diddest *redeeme* my Soule by thy *bloud* againe: and now thou hast giuen vnto me thy Seale and pledge of my *Redemption*; nay, thou hast giuen thy selfe vnto mee, O *blessed Redeemer*. Oh what an inestimable *treasure* of *riches*, and ouer-flowing

Fountaine

Fountaine of *grace* hath he got who hath gained thee! No man euer *touched* thee by *faith*, but thou didſt *heale* him by *Grace*: for thou art the *Author* of *Saluation*, the *remedie* of all *euils*, the *medicine* of the *ſicke*, the *life* of the *quicke*, and the *reſurrection* of the *dead*. Seemed it a ſmall matter vnto thee to appoint thy holy *Angels* to attend vpon ſo *vile* a Creature as I am; but that thou wouldeſt enter *thy ſelfe* into my Soule, there to *perſeuere*, *nouriſh* and *cheriſh* mee vnto life euerlaſting?

If the *carkaſe* of the *dead Prophet* could reuiue a *dead man* that touched it; how much more ſhall the *liuing body of the Lord of all Prophets*, quicken the faithfull, in whoſe heart hee *dwelleth*? And if thou wilt raiſe my body at the *laſt day* out of the *duſt*; how much more wilt thou now *reuiue* my Soule which 2 King. 13. 21

which thou haſt *ſanctified* with thy *Spirit*, and *purified* with thy *bloud*? O Lord, what could I more deſire, or what couldeſt thou more beſtow vpon mee, then to giue mee thy *body* for *meat*, thy *bloud* for *drinke*, and to *lay downe* thy *Soule* for the price of my *Redemption*? Thou Lord endureſt the *paine*, and I doe reape the *profit*: I receiued *pardon*, and thou diddeſt beare the *puniſhment*. Thy *teares* were my *bath*, thy *wounds* my *weale*, and the *iniuſtice* done to thee ſatisfied for the *Iudgement* which was *due* to mee. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ranſome*, by thy *mercy* my *reward*, and by thy *Sacrament* my *nouriſhment*. O diuine food! by which *the ſonnes of men* are transformed into the *ſonnes of God*: ſo that *mans nature* dieth, and *Gods nature* liueth and ruleth in vs. Indeed all *Creatures* wondred

wondred that the *Creator* would bee incloſed nine moneths in the *Virgins Wombe*, (though her wombe being *repleniſhed* with the *Holy Ghoſt*, was more *ſplendide* then the *ſtarry Firmament*.) But that thou ſhouldeſt thus humble thy ſelfe to *dwell for euer* in my *heart*, which thou foundeſt more vnclean then a *dung-hill*, it is able to make all the Creatures in heauen and earth to ſtand amazed. But ſeeing it is thy free grace and meere pleaſure thus to enter & to dwell in my heart, I would to God that I had ſo *pure a hart* as my *hart* could *wiſh* to entertaine thee. And who is fit to entertaine Chriſt? or who, though *inuited*, would not chuſe, with *Mary*, rather to kneele at thy *feet*, then preſume to ſit with thee at thy *Table*? Though I want a *pure heart* for thee to dwel in, yet *weeping eyes* ſhal neuer

neuer be wanting to wash thy *blessed feet*, and to lament my *filthy sinnes*. And albeit I cannot weepe so many *teares* as may suffice to wash thy *holy feet*, yet Lord it is sufficient that thou hast shedde *bloud* enough to cleanse my *sinfull Soule*. And I am fully (O Lord) *assured*, that all the *dainty fare* wherewith the *disdainfull Pharisie* entertained thee at his *Table*, did not so much please thee as *those teares* which penitent *Mary* powred vnder the *Table*. I would therefore wish with *Ieremy*, that *my head were a fountaine of teares*, that seeing I can by no meanes yeeld sufficient thankes for thy loue to me; yet I might by *continuall teares*, testifie my loue vnto thee. And though no man is worthy of so infinite a *grace*: yet this is my comfort, *that he is worthy whom thou in fauour accounteſt worthy*. And seeing that now

now of thy meere grace thou haſt counted mee (among others thy choſen) worthy of this vnſpeakeable fauour and ſealed by thy Sacrament the *aſſurance* of thy *loue*, and the *forgiueneſſe* of my *ſins*: O Lord, confirme thy fauour vnto thy Seruant; and ſay of me as *Iſaac* did of *Iacob*, *I haue bleſſed him, therefore he ſhall be bleſſed.* And that I may ſay vnto thee with *Dauid*, *Thou O Lord haſt bleſſed my Soule, and made it thy houſe, and it ſhall be bleſſed for euer.* And ſeeing it pleaſed thee *to bleſſe the houſe of Obed-edom and all his houſhold, whileſt the Arke of the Lord remained in his houſe*: I doubt not but thou wilt much more bleſſe my *ſoule* & *body*, and all that doe belong vnto me, now that it hath pleaſed thy Maieſtie of thine owne good will to *enter vnder my roofe*, and to dwell for euer in my *poore cottage*: bleſſe mee, O

Gen. 27. 33.

1 Chr. 17. 27

2 Sam. 6. 11. 12.

O Lord; ſo, that my ſinnes may wholly bee remitted by thy *blood*, my conſcience ſanctified by thy *ſpirit*, my minde enlightened by thy *truth*, my heart guided by thy *Spirit*, and my will, in all things, *ſubdued* to thy *bleſſed will* and pleaſure. Bleſſe mee with all graces which I *want*, and increaſe in mee thoſe good gifts which thou haſt *already beſtowed* vpon mee. And ſeeing that I hold thee not by the armes, as *Iacob*, *wreſtling* without mee; but inwardly *dwelling* by *Faith* within mee; ſurely, Lord, *I will neuer let thee goe, except thou bleſſe me*, and giue me a *new name*, a *new heart*, a *new ſpirit*, and ſtrength by the *power* of God to *preuaile ouer ſinne and Satan*. And I beſeech thee, O Lord, deſire not to depart from mee, as thou didſt from *Iacob*, becauſe the *day breaketh*, and thy grace beginneth

Gen. 32. 24. &c.

ginneth to dawne and appeare. But I from my ſoule, humbly with the *Emmanites* entreate thee, O ſweet Ieſus, *to abide with mee, becauſe it draweth towards night.* For the *night* of *temptation*, the *night* of *tribulation*, yea, my *laſt long night* of *death* appeareth. O bleſſed Sauiour ſtay with mee therefore now and euer. And *if thy preſence goe not home with me, carry mee now from hence. Goe* with mee and *liue* with mee, and let neyther death nor life *ſeparate* mee from thee. *Driue* mee from my ſelfe, *draw* mee vnto thee. Let me be *ſicke*, but *ſound* in thee, and in my *weakeneſſe* let thy *ſtrength* appeare. Let mee ſeeme as *dead*, that thou *alone* maieſt bee ſeene to *liue* in me, ſo that all my *members* may bee but *inſtruments* to act thy *motions. Set mee as a ſeale vpon thine heart*, and let thy *zeale* bee ſetled vpon mine,

Exod. 33. 14

Cant. 8. 6.

mine, that I may be out of loue with *all*: that I may bee onely in loue with *thee*. And grant, O Lord, that as thou now vouchsafest me this fauour to sit at thy Table to receiue this *Sacrament* in thy *house of grace*: so I may hereafter through thy mercy, bee receiued to *eate and drinke at thy Table in thy Kingdome of glorie*. And for thy mercy, I doe here with the 4. beasts and 24. Elders cast my selfe downe before thy *Throne of Grace*, acknowledging that it is thou that hast *redeemed me with thy bloud, and that saluation commeth onely from thee*. And therefore *vnto thee I doe yeeld all praise, and glory, and wisedome, and thanks, and honour, and power, and might, and maiestie, O my Lord, and my God, for euermore*, Amen.

Luke 22.30.

Apoc. 5. 9.

Apoc. 7. 10. 11. 12.

Thirdly, seeing *Christ* hath sacrificed himselfe for thee: (and

(and all that thou canſt giue is too little) therefore thou muſt offer thy ſelfe to be a *liuing, holy, and acceptable ſacrifice vnto God:* by ſeruing him in *righteouſneſſe* and *holineſſe* all thy dayes. Thus *Tertullian* witneſſeth that in his time a Chriſtian was knowne from another man, onely by the *holineſſe* and *vprightneſſe* of his *life.*

Rom 12. 1. Luke 17. 5.

2 *Of the duties which wee are to doe after the Communion, ioyntly with the Congregation.*

THe duties to be performed *ioyntly* with the *Church*, are three. Firſt, *publike Thankeſgiuing*, both by *Prayers* and *ſinging of Pſalmes*: thus Chriſt himſelfe and his Apoſtles did. Secondly, *Ioyning with the Church*, in giuing (euery man according to his abilitie) toward the *reliefe of the poore.* This

Mat. 26. 30. Which is probable to haue beene the 113. Pſalme. 1 Cor. 16. 1. Rom. 15. 25.

This was the manner of the *Primitiue Churches*, to make *Collections* and * *Loue-Feasts* after the *Lords Supper*, for the releefe of the poore Christians. Thirdly, when thankes and praise is ended: then with all reuerence to stand vp, and to receiue the *blessing of God*, by the mouth of his *Minister*, and to receiue it, as if thou diddest heare *God himselfe* pronouncing it vnto thee from heauen. For by * *their blessing God doth blesse his people.*

Thus farre of the duties to be practised in the Church.

The duties which thou art to practise *after* that thou art departed *home* are three. First, to *obserue diligently* whether thou hast *truely receiued* Christ in the Sacrament. Which thou maiest thus easily perceiue: for seeing *his flesh is meat indeed, and his bloud is drinke indeed*, and that hee is so *full* of

* *Qui copiosores sunt & volunt, pro arbitrio quisque suo quod visum est, contribuunt: & quod ita colligitur, apud præpositum deponitur: atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent, &c.* Iustin. Martyr. Apolog. 2.

* ἀγάπη. *Lucrum est pietatis nomine facere sumptum.* Tertul. Apo. adu. Gent. cap. 39.

Numb. 6. 23. 27.

Iohn 6. 56.

of grace, that no man euer *touched* him by *faith*, but hee receiued *vertue* from him: it cannot possibly bee, that if thou hast eaten his flesh, or drunke his bloud, but thou shalt receiue grace and power to bee cleansed from thy sinnes, and filthinesse. For if the *Hemorise* that did but touch his *garment*, had her *bloudy issue* that continued so long, *forthwith* stanched: how much more will the *bloudy issue of thy sinne* be stanched, if thou then hast truely eaten and drunke the *very flesh and bloud of Christ?* But if thy issue still runneth, thou maist iustly suspect, thou hast neuer yet *truely touched Christ*. Marke 5 29.

Secondly, seeing thou hast now *reconciled* thy selfe to *God*, and *renewed* thy Couenant, and *vowed* newnesse and amendment of life: thou must therefore haue a speciall care, that thou

thou doest not yeeld to commit thy *former* sins any more: knowing that the *vncleane spirit*, if euer he can get into thy Soule againe, after that it is *swept* and *garnished*: he will enter forcible possession with 7. *other Diuels worse then himselfe*: So that *the end of that man shall be worse then his beginning*. Be ye not therefore like the *Dogge* that *returnes to his vomit*, or the *washed Sow that wallowes in the mire againe*. And returne not to thy malice, like to the *Adder*: who laying aside her *poison* while she *drinkes*, takes it vp againe when shee hath *done*. But when eyther the *Diuell* or thy *flesh* shal offer to tempt and moue thee to relapse into thy former sinnes: answer them as the *Spouse* doth in the *Canticles*, *I haue put off my coat* (of my former corruption) *how shall I put it on? I haue washed my feete, how shall I defile them againe?*

Mat. 12.44. &c.

2 Pet. 2. 22.

Cant. 5 3.

Lastly,

Laſtly, if euer thou haſt found either ioy or comfort in receiuing the holy Sacrament; let it appeare by thy *eager deſire* of receiuing it *often* againe. For the *body of Chriſt as it was annointed with the oyle of gladnes aboue his fellowes*: ſo doth it yeeld a *ſweeter ſauour* then all the Oyntments of the world. The *fragrant ſmell* whereof alureth all ſoules who haue once taſted the ſweetneſſe thereof, euer after to deſire *oftner* to taſte thereof againe. *Becauſe of the ſauour of thy good Oyntments, therefore doe the Virgins loue thee.* O *taſte* therefore, and often *ſee how good the Lord is*, ſaith *Dauid*. This is the *Commandement* of *Chriſt* himſelfe, *Doe this in remembrance of mee*, and in doing this, thou ſhalt ſhew thy ſelfe beſt *mindefull* and *thankefull* for his death. *For as oft as ye ſhall eate this bread and drinke this cuppe*

Pſal. 45. 7. Heb. 1. 9. Can. 1. 3. Pſal. 34. 8. *Scio Romæ hanc eſſe conſuetudinem, vt fideles ſemper Chriſti corpus accipiant.* Hier. Apol. adu. Iouin. *Quotidie communionem Euchariſtiæ percipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandum ſuadeo & hortor, ſi mens ſine affectu peccandi ſit.* Aug (*vel potius* Genadius) lib. de Eccl. Dogm. cap. 53.

cuppe, yee shall shew the Lords death vntill he come. And let this be the chiefe end whereunto both thy *receiuing* and *liuing* tendeth: that thou maist
Tit. 2. 12. 14. be a *holy Christian, zealous of good workes, purged from sinne to liue soberly, righteously and godly in this present world*; that thou maist be *acceptable to God, profitable to thy brethren*, and *comfortable* vnto thine owne *soule.*

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practice of Pietie *in glorifying God in the time of sickneſſe, and when thou art called to* die *in the Lord.*

AS ſoone as thou perceiueſt thy ſelfe to be viſited with any ſickneſſe, meditate with thy ſelfe:

Iob 5. 6. 1 That *miſery commeth not forth*

forth of the duſt; neyther doth affliction ſpring out of the earth. Sickneſſe comes not by hap or chance (as the *Philiſtims* ſuppoſed that their *Mice* and *Emroides* came:) but from mans *wickedneſſe*, which as *ſparkles breaketh out*. *Man ſuffereth* (ſaith *Ieremy*) *for his ſinnes. Fooles* (ſaith *Dauid*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* As therefore *Salomon* aduiſeth a man to carry himſelfe towards an earthly Prince; *If the ſpirit of him that ruleth, riſe vp againſt thee, leaue not thy place: for gentleneſſe pacifieth great ſinnes*: ſo counſell I thee to deale with the *Prince* of *Princes*: If the ſpirit of him that ruleth heauen and earth, riſe vp againſt thee; let not thy heart deſpaire: for repentance pacifieth great ſins. And *whoſoeuer returneth in his affliction to the Lord God of Iſrael, and*

1 Sam. 6. 9.

Lam. 3 39.

Pſal. 107. 17.

Eccleſ. 10. 4.

2 Chro. 15. 4

seekes him, he will be found of him.

Mat. 6. 6. Psal. 4. 4. Lam. 3. 40.

2 Shut to thy Chamber doore: *Examine thine owne heart vpon thy bed: Search and trie thy wayes.* Search as diligently for thy capitall sinne, as *Ioshua* did for *Achan*, till thou findest it. For albeit God, when he beginneth to chasten his Children, hath respect to *all* their sinnes: yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into iudgement, for some *one* grieuous sinne, wherein they haue liued without Repentance.

Iosh. 7. 16. &c.

3 When thou hast thus considered all thy sinnes, put thy selfe before the iudgement Seate of God, as a fellon or murtherer, standing at the Barre of an earthly Iudge: and with griefe and sorrow of heart *confesse* vnto *God* all thy knowne sinnes, especially thy capitall offences, wherewith God

God is chiefly displeased. Lay them open, with all the circumstances of the *time*, *place*, and *manner* how they were committed: as may most serue to aggrauate the *hainousnesse* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift vp thine hand, and acknowledge thy selfe before the righteous Iudge of heauen and earth, *guiltie* of eternall death and damnation, for those thy hainous sinnes and transgressions. And hauing thus *accused* and *iudged* thy selfe; cast downe thy selfe before the Foote-stoole of his Throne of grace: assuring thy selfe, that whatsoeuer the *Kings* of *Israel* be; yet the *God* of *Israel* is a mercifull God. And cry vnto him from a penitent and faithfull heart, for mercy and forgiuenesse, as eager, and earnest, as euer thou knewest a malefactor, being to re-

Prou. 28. 30.

Psal. 99. 5.
Heb. 4. 20.

1 Reg. 20. 31

ceiue his sentence, crying vnto the Iudge for fauour and pardon: vowing amendment of life, and (by the assistance of his grace) neuer to commit the like sinne any more. All which thou maist doe in these or the like words.

A Prayer when one beginnes to be sicke.

OMost righteous *Iudge*, yet in Iesus Christ, my gracious *Father*: I wretched sinner doe here returne vnto thee (though driuen with *paine* and *sickenesse*,) like the *Prodigall childe* with *want* and *hunger*. I acknowledge that this sickenesse and paine comes not by blinde *chance* or *fortune*, but by thy diuine *prouidence*, and speciall *appointment*. It is the stroke of thy heauie hand, which my sinnes haue iustly deserued: and *the things that I feared*,

Iob 3.25.

feared, are now fallen vpon mee. Yet I doe well perceiue, that *in wrath thou remembreſt mercy,* when I conſider how many, and how hainous are my *ſins,* and how few and eaſie are thy *corrections*. Thou mighteſt haue ſtrucken mee with ſome fearefull and ſodaine death, whereby I ſhould not haue had eyther *time* or *ſpace* to haue called vpon thee for *grace* and *mercy* : and ſo I ſhould haue *periſhed* in my ſinnes, and haue beene for euer *condemned* in Hell. Habak. 3. 2.

But thou, O Lord, viſiteſt me with ſuch a fatherly chaſtiſement, as thou vſeſt to viſit thy deereſt Children, whom thou beſt loueſt; giuing mee (by this ſickneſſe) both warning and time to repent, and to ſue vnto thee for grace and pardon. I take not therefore, O Lord, this thy viſitation, as any *ſigne* of thy wrath or hatred;

but as an assured *pledge* and token of thy favour and loving kindnesse, whereby thou doest with thy temporall Iudgements draw mee to *iudge my selfe*, and to repent of my wicked life, that I should not be condemned with the godlesse and vnpenitent world. For thy holy Word assures mee, that *whom thou loueſt, thou thus chasteneſt*: and that *thou scourgeſt euery sonne that thou receiueſt. That if I endure thy chastening, thou offereſt thy selfe vnto mee as vnto a sonne: and that all that continue in sinne, and yet escape without correction (whereof all thy children are partakers) are Bastards and not sonnes: and that thou chasteneſt mee for my profit, that I may be a partaker of thy holineſſe.* O Lord, how full of goodnesse is thy Nature, that hast dealt with mee so graciously in the time of my health and prosperitie; and now being

1 Cor. 11. 13

Heb. 12. 9. 7. &c.

ing prouoked by my ſinnes and vnthankfulneſſe, haſt ſuch *fatherly* and *profitable* ends, in inflicting vpon mee this ſickneſſe and correction?

I confeſſe, Lord, that thou doeſt iuſtly afflict my *body* with ſickneſſe; for my *ſoule* was ſicke before of long proſperitie, and ſurfetted with eaſe, peace, plenty, and fulneſſe of bread. And now, O Lord, I lament and mourne for my ſinnes, *I acknowledge my wickedneſſe, and mine iniquities are alwayes in my ſight.* Oh, what a wretched ſinner am I, *void* of all goodneſſe by nature, and *full* of euill by ſinfull cuſtome! Oh, what a world of ſin haue I committed againſt thee, whileſt thy long ſufferance expected my conuerſion, and thy bleſſings wooed me to repentance! Yet, O my God, ſeeing it is thy propertie more to reſpect the *goodneſſe* of

Ezec. 19.49

thine owne nature, then the *deserts* of sinners: I beseech thee, O Father, for thy Sonne *Iesus Christ* his sake, and for the merits of that *all-saving* death which he hath voluntarily suffered for all which beleeue in him: *Haue mercy vpon me according to the multitude of thy mercies; turne thy face away from my sinnes, and blot out all mine iniquities: cast me not out of thy presence, neyther reward me according to my deserts*: for if thou doest reiect me, who will receiue me? or who wil succour me, if thou doest forsake me? But *thou, O Lord, art the helper of the helplesse, and in thee the fatherlesse findeth mercy*: for though my sins be exceeding great, yet thy mercy, O Lord, farre exceedeth them all: neyther can I commit so many as thy grace can remit & pardon. Wash therefore, O Christ, my sins with the vertue of thy pre-

Psal. 51. 1. Verse 11.

Psal. 25. 7.

Hos. 14. 4.

cious

cious bloud, especially, those sinnes, which from a penitent heart I haue confessed vnto thee: but chiefly, O Lord, for Christ his sake forgiue mee *. And seeing that of thy loue thou diddest lay downe thy life for my ransome, when I was thine enemie: oh, saue now the price of thine owne bloud, when it shall cost thee but a *smile* vpon mee, or a gracious *appearance* in thy Fathers sight in my behalfe. Reconcile mee once againe, O mercifull Mediatour, vnto thy Father; for though there be nothing in mee that can please him, yet I know that in thee and for thy sake, hee is *well pleased* with all whom thou accepteſt and loueſt. And if it bee thy blessed will, remoue this sickneſſe from mee, and restore mee to my former health againe; that I may liue longer to set

*Here name that sinne, which most troubleth thy conscience.

Mat. 3. 17.

forth thy glory, and to bee a comfort to my friends which depend vpon me; and procure to my selfe a more setled assurance of that heauenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I haue so lewdly and prophanely spent. And to the end that I may the sooner and the easier be deliuered from this paine and sickneſſe; direct mee, O Lord, I beseech thee, by thy diuine prouidence, to such a *Physitian* and *helper*, as that (by thy *blessing* vpon thy *meanes*) I may recouer my former health and welfare againe. And, good Lord, vouchsafe, that as thou hast sent this *sickeneſſe* vnto me; so thou wouldest likewise be pleased to send thy *holy Spirit* into my hart, whereby this present sicknes may be san-

Ephes 5. 16.

ſanctified vnto me: that I may vſe it as thy *Schoole*, wherein I may learne to know the greatneſſe of my miſery, and the riches of thy mercy: that I may be ſo *humbled* at the *one*, that I *deſpaire* not of the *other*: and that I may ſo renounce al confidence of helpe in my ſelfe, or in any other creature: that I may onely put the whole reſt of thy ſaluation in thy all-ſufficient merits. And foraſmuch as thou knoweſt, Lord, how weak a veſſel I am, full of frailtie and imperfections; and that by nature I am angry and froward vnder euery croſſe and affliction: O Lord, who art the *giuer of all good gifts*, arme mee with patience to endure thy bleſſed will and pleaſure: & of thy mercy lay no more vpon mee, then I ſhall be able to endure and ſuffer. Giue me grace to behaue my ſelfe in all patience, loue, and meekneſſe, vn-

Iam. 1. 17. Iohn 3. 27.

1 Cor. 10. 13

to

to thoſe that ſhall come and viſit mee: that I may thankfully receiue, and willingly imbrace all good counſels and conſolations from them: and that they may likewiſe ſee in mee ſuch good examples of *Patience*, and heare from mee ſuch godly leſſons of *Comfort*, as may be arguments of my Chriſtian faith and profeſſion: and inſtructions vnto them, how to behaue themſelues when it ſhall pleaſe thee to viſit them with the like affliction or ſickneſs. I know, O Lord, I haue deſerued to die; & I deſire not longer to liue, then to amend my wicked life, and in ſome better meaſure to ſet forth thy glory. Therefore, O Father, if it be thy bleſſed will, reſtore me to health againe, and grant me a longer life. But if thou haſt, according to thine eternall decree, appointed by this ſickneſſe to call for mee out

out of this tranſitory life: I reſigne my ſelfe *into thy hands*, and holy pleaſure: *thy bleſſed will be done*, whether it be by life or by death. Onely I beſeech thee of thy mercy forgiue mee all my ſinnes, and prepare my poore ſoule, that by a *true faith* and *vnfained repentance*, ſhee may be ready againſt the time that thou ſhalt call for her out of my ſicke and ſinfull body. O heauenly Father, who art the *hearer of Prayers*, *heare thou in heauen this my Prayer*; and in this extremitie grant mee theſe requeſts: not for any *worthineſſe* that is in mee, but for the *merits* of thy beloued Sonne *Ieſus*, my onely Sauiour and mediator: for whoſe ſake thou haſt promiſed to heare vs and to grant *whatſoeuer wee ſhall aske of thee in his Name*. In his Name therefore, and in his owne words I conclude this my

Pſal. 31.5.

Pſal. 65.2.
1 Kin. 39.8.

Iohn 16.23.

my vnperfect Prayer, saying: *Our Father which art in Heauen, &c.*

Hauing thus reconciled thy selfe vnto God in Christ:

1 Let thy next care be to *set thy house in order*, as *Isay* aduised King *Ezechias*: making thy last *Will* and *Testament* (if it be not already made.) If it be made, then *peruse* it, *confirme* it; and for auoiding all doubts and contention, *publish* it before witnesses, that (if God call for thee out of this life) it may stand in force and vnalterable, as thy *last Will* and *Testament*, and so deliuer it *locked* or *sealed* vp in some *Boxe*, to the keeping of a faithfull *friend*, in the *presence* of honest *witnesses*.

Isay 38. 1.

2 But in making thy *Testament*, take a *religious Diuines* aduise, how to bestow thy *benevolence*; and some honest

Lawyers

Lawyers counsell to contriue it according to *Law.*

Dispatch this before thy sickneſſe doth *increaſe*, and thy memory *decay*: leſt otherwiſe thy *Teſtament* proue a *dotement*, and ſo be another mans *fancy*, rather then thy *Will.*

3 To preuent many inconueniences, let me recommend to thy diſcretion two things.

1 If God haue bleſſed thee with any competent ſtate of wealth; make thy *Will* in thy *health time.* It will neither put thee *further* from thy goods; nor haſten thee *ſooner* to thy death: but it will be a greater eaſe to thy *minde*, in freeing thee from a great *trouble*, when thou ſhalt haue moſt need of *quiet.* For when thy *houſe* is ſet in order, thou ſhalt be better enabled to ſet thy *ſoule* in order, and to diſpoſe of thy iourney towards God.

2 If thou haſt Children, giue

my vnperfect Prayer, saying: *Our Father which art in Heauen, &c.*

Hauing thus reconciled thy selfe vnto God in Christ:

1 Let thy next care be to *set thy house in order*, as *Isay* aduised King *Ezechias*: making thy last *Will* and *Testament* (if it be not already made.) If it be made, then *peruse* it, *confirme* it; and for auoiding all doubts and contention, *publish* it before witnesses, that (if God call for thee out of this life) it may stand in force and vnalterable, as thy *last Will* and *Testament*, and so deliuer it *locked* or *sealed* vp in some *Boxe*, to the keeping of a faithfull *friend*, in the *presence* of honest *witnesses*. Isay 38. 1.

2 But in making thy *Testament*, take a *religious Diuines* aduise, how to bestow thy *benevolence*; and some honest

Lawyers

Lawyers counsell to contriue it according to *Law*.

Dispatch this before thy sickneſſe doth *increaſe*, and thy memory *decay*: leſt otherwiſe thy *Teſtament* proue a *dotement*, and ſo be another mans *fancy*, rather then thy *Will*.

3 To preuent many inconueniences, let me recommend to thy diſcretion two things.

1 If God haue bleſſed thee with any competent ſtate of wealth; make thy *Will* in thy *health time*. It will neither put thee *further* from thy goods, nor haſten thee *ſooner* to thy death: but it will be a greater eaſe to thy *minde*, in freeing thee from a great *trouble*, when thou ſhalt haue moſt need of *quiet*. For when thy *houſe* is ſet in order, thou ſhalt be better enabled to ſet thy *ſoule* in order, and to diſpoſe of thy iourney towards God.

2 If thou haſt Children, giue

giue to *euery one* of them a portion, according to thine *abilitie*, in thy life time; that thy life may ſeeme an *eaſe*, and not a *yoake* vnto them: yet ſo giue; as that thy Children my be ſtill beholding vnto *thee*, and not *thou* vnto *them*. But if thou keepe all in thy hands whileſt thou liueſt, they may thanke *Death* and not *thee* for the portion that thou leaueſt them. If thou haſt no children, and the *Lord* haue bleſſe thee with a great portion of the goods of this world; and if thou meaneſt to beſtow them vpon any *charitable* or *pious* vſes: put not ouer that *good worke* to the truſt of others; ſeeing thou ſeeſt how *moſt* of other mens *Executors*, proue *almoſt Executioners*. And if friends be ſo vnfaithfull in a mans *life*: how much greater cauſe haſt thou to diſtruſt their *fidelitie* after thy *death*?

La-

Lamentable experience sheweth how many *dead-mens wils* haue of *late*, either beene quite *concealed*, vtterly *ouerthrowne*, or by cauils & quirks of Law *frustrated* or *altered*: whereas by the *Law of God*, the will of the dead should not be *violated*: but all his godly intentions *conscionably* performed and fulfilled, as in the sight of *God*, who in the *day* of the *Resurrection*, will be a *iust Iudge*, both of the *quicke* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull*; it should be * construed, as it might come neareſt to the honour of God, and the *honeſt intention* of the *Teſtator*. But let the *vengeance* due to such vnchristian deeds, light on the *Actors* that *doe* them: not on the *Kingdome* wherein they are suffered to be done. And let other *Rich men* be warned by such *wretched examples*, not to marry

Gal. 3.15. Heb. 9.17.

2 Cor.5.10. Eccl.12.14. Rom.2.15. 1 Cor.4.5. Act.7.31 32.

* *Voluntas teſtatoris magis inſpicienda eſt quam verba. l. cum virum.* §. *ſanè. C. de fideic cum* ff. *ad leg. Fal. l. ſi.* ff. *ad Treb. l. ubi* §. *te rogo.*

* *Matrimonium inter Aurum & Arcam, diuortium inter Deum & Animam.* Aug. *Fœlix quem faciunt aliena pericula cautum.*

* *marry* their *mindes* to their *money*: as that they will doe no *good* with their *goods*, till death *diuorceth* them. Considering therefore the *shortnesse* of thine owne life, and the *vncertainty* of *others iust dealing* after thy death, in these *vniust dayes*: let mee aduise thee (whom God hath blessed with *abilitie*, and an *intent* to doe good) to become in thy *life time*, thine *own Administrator*; make thine *owne hands* thine *Executors*, & thine *owne eyes* thy *Ouer-seers*; cause thy *lanthorne* to giue her light *before thee*, and not *behind thee*: giue *God* the *glory*, and thou shalt receiue of him in *due time* the *reward*, which of his grace and mercy he hath promised to thy *good workes*.

Gal. 6.9. Mat 10.42. Marke 9.41. Mat. 25.41. Luke 14 14. & 18. 22. 1 Cor 15.58 Apoc. 14.13

4 Hauing thus set thy *house* and *soule* in order (if the determined number of thy daies be not expired) God will eyther haue mercy vpon thee, & say,

Iob 14. 5.

ſay, *Spare him (O killing malady) that hee goe not downe into the pit; for I haue receiued a reconciliation.* Or elſe, his *Fatherly prouidence* will direct thee to ſuch a *Phyſitian*, and to ſuch *meanes*, as that by his *bleſſing* vpon their *endeuors* thou ſhalt *recouer*, and be reſtored to thy former health againe. But in any wiſe, take heed that thou, nor none for thee, ſend vnto *ſorcerers, wizards, charmers*, or *inchanters* for helpe: for this were to leaue the *God of Iſrael*, and to goe to *Baalzebub* the *God of Ekron* for helpe; as did wicked *Ahaziah*, and to breake thy vow which thou haſt made with the bleſſed *Trinitie* in thy *Baptiſme*: & be ſure that God will neuer giue a bleſſing by thoſe meanes which hee hath accurſed: but if he permit *Satan* to *cure thy body*, feare leſt it tend to the *damnation* of thy *ſoule*. Thou art tryed: beware.

Iob 33.24.

2 King. 20.7.
2 King. 5.7. 8.10.
Iohn 9.7.

2 Reg. 1.2.3.

Leuit. 20.6.
Deut. 18.10. &c.
Th. ſ. 2.10.
Deut. 13.3.

5 When

5 When thou haſt ſent for the *Phyſitian*, take heede that thou put not thy truſt rather in the *Phyſitian*, then in the *Lord*, as *Aza* did; of whom it is ſaid, that *he ſought not the Lord in his diſeaſe, but to the Phyſitian*: which is a kinde of idolatry, that will increaſe the Lords anger, and make the Phyſick receiued vneffectuall. Vſe therefore the Phyſitian as Gods *Inſtrument*, and *Phyſicke* as Gods *meanes*. And ſeeing it is not lawfull without Prayer to vſe ordinary food, 1 *Tim.* 4.4. much leſſe *extraordinary* Phyſicke (whoſe good effect depends vpon the bleſſing of God:) before thou takeſt thy Phyſicke, *pray* therefore heartily vnto God to bleſſe it vnto thy vſe, in theſe or the like words,

2 Chr. 16.12

Iſai. 1.5.7. Ier. 8.22.

A Prayer before taking of Physicke.

O Mercifull Father, who art the *Lord* of *health* and of *ſickneſſe*, of *life*, and of *death*: who *killeſt*, and *makeſt alive*: who *bringeſt downe to the graue, and raiſeſt vp again*: I come vnto thee, as to the onely *Phyſitian*, who canſt cure my *ſoule* from *ſinne*, and my *body* from *ſickneſſe*. I deſire neither life nor death, but referre my ſelfe to thy moſt holy will. For, *though wee muſt needes dye, and being dead, our liues are as water ſpilt on the ground, which cannot be gathered vp againe*: yet hath thy gracious prouidence (whileſt life remaineth) *appointed meanes* which thou wilt haue thy children to vſe; and (by the lawfull vſe thereof) to expect thy *bleſſing* vpon thine owne *meanes*,

1 Sam. 2. 6.

2 Sam. 14. 14

meanes, to the *curing* of their ſickneſſe, and *reſtitution* of their health. And now, O Lord, in this my neceſſity, I haue according to thine ordinance, ſent for thy ſeruant (the *Phyſitian*) who hath prepared for mee this *Phyſicke*, which I receiue as *meanes ſent* from thy fatherly *hand*: I beſeech thee therefore, that as by thy *bleſſing* on a *lumpe of dry figs*, thou didſt heale *Ezechias ſore*, that he recouered: and by *ſeauen times waſhing* in the riuer of *Iordan*, didſt cleanſe *Naaman* the Syrian of his Leproſie: and diddeſt reſtore the man that was *blinde* from his birth, by *annoynting his eyes with clay and ſpittle*: and ſending him to waſh in the *poole of Siloam*: and by touching the hand of *Peters wiues Mother*, diddeſt cure her of her Feauer: and didſt reſtore the Woman that *touched the hemme*

Iſay 38.21.

Iohn 9.6.7.

Mat. 8.15.

hemme of thy Garment, from her bloudy iſſue: So it would pleaſe thee of thine infinite goodneſſe and mercy, to *ſanctifie* this *Phyſicke* to my vſe, and to giue ſuch a *bleſſing* vnto it, that it may (if it bee thy will and pleaſure) *remoue* this my *ſickneſſe* and *paine*, and reſtore mee to *health* and *ſtrength* againe. But if the *number* of thoſe dayes which thou haſt *appointed* for me, to liue in this vale of miſerie, be at an end, and that thou haſt ſent this ſickneſſe as thy Meſſenger, to call mee out of this mortall life: then Lord *let thy bleſſed will be done*: for I ſubmit my will to thy moſt holy pleaſure. Onely I beſeech thee, increaſe my *Faith* and *Patience*, and let thy grace and mercie be neuer wanting vnto mee: but in the middeſt of all extremities, aſſiſt mee with thy *holy Spirit*, that I may

Mat. 8. 20. &c.

Iob 14.

may willingly and cheerefully reſigne vp my *Soule* (the *price* of thine *owne bloud*) into thy moſt *gracious hands* and *cuſtodie*. Grant this O Father, for *Ieſus Chriſt* his ſake; to whom, with thee, and the holy Ghoſt, bee all honour and glory, both now and euermore, *Amen*.

Meditations for the ſicke.

VVHileſt thy ſickneſſe remaineth, vſe often (for thy comfort) theſe few *Meditations*, taken from the *ends* wherefore God ſendeth afflictions to his Children. Thoſe are *tenne*.

1 That by afflictions God may not onely * correct our ſins *paſt*: but alſo worke in vs a deeper *loathing* of our naturall *corruption*; and ſo preuent vs from falling into many other

* *Deus ſuos percutit vt emendet.* Hier. *Com. in Eſa. lib. 6. Deus calamitates infliget, nõ extinguere ſed caſtigare nos cupiens.* Baſil. *ſer. 3. in diuites.*

other ſins, which otherwiſe we would commit: like a good *Father*, who ſuffers his tender *Babe* to ſcorch his finger in a *candle*, that he may the rather learne to beware of falling into a *greater fire*. So that the *childe of God* may ſay with *Dauid, it is good for me that I haue beene afflicted, that I may learne thy ſtatutes*: for, *before I was afflicted I went aſtray, but now I keepe thy word*. And indeede (ſaith S. *Paul*) *We are chaſtened of the Lord, becauſe we ſhould not bee condemned with the world*. With *one* Croſſe God maketh *two* cures: the *chaſtiſement* of ſins paſt, the *preuention* of ſin to come. For though the eternall *puniſhment* of ſinne (as it proceedeth from Iuſtice) is fully pardoned in the *Sacrifice* of Chriſt: yet wee are not (without ſerious iudging of our ſelues) exempted from the temporall *chaſtiſement* of

Pſal. 119. 71.

Pſal. 119. 67

1 Cor. 11. 33

sinne; for this proceedeth *onely* from the loue of God, for our good. And this is the reason, that when *Nathan* tolde *Dauid*, from the Lord, *that his sinnes were forgiuen*: yet that the *Sword* (of *chastisement*) *should not depart from his house*: *and that his Childe should surely dye*. For GOD, like a skilfull Physitian, seeing the *Soule* to bee *poysoned* with the *setling* of sinne; and knowing that the *raigning* of the *Flesh* will proue the *ruine* of the *Spirit*: ministreth the bitter pill of affliction, whereby the *reliques* of sinne are purged, and the *Soule* more soundly cured: the *Flesh* is subdued, and the *Spirit* is sanctified: Oh the *odiousnesse* of sinne, which causeth God to *chasten* so *seuerely* his Children, whom otherwise he loueth so *dearely*!

2 Sam. 12. 10

Verse 13.

2 God sendeth affliction to

to ſeale vnto vs our *Adoption: for euery childe whom God loueth, hee correcteth: And hee is a Baſtard that is not corrected.* Yea, it is a ſure note, that where GOD *ſeeth* ſinne and *ſmites* not, there hee *deteſts* and *loues* not. Therefore it is ſaid, that hee* ſuffered the wicked Sons of *Ely* to *continue in their ſinnes without correction, becauſe the Lord would ſlay them.* On the [a] other ſide, there is no *ſurer* token of Gods *fatherly loue* and *care*, then to bee corrected with ſome *croſſe*, as oft as wee commit any ſinfull *crime.* Affliction therefore is a ſeale of *Adoption*, no ſigne of *Reprobation.* For the pureſt *Corne* is cleaneſt fanned, the fineſt *Gold* is oftеſt tryed, the ſweeteſt *Grape* is hardeſt preſſed, and the trueſt *Chriſtian* heavieſt croſſed.

Heb. 12. 6. 7. 8.

* *Ad mala ſeruantur non moritura mali.* 1 Sam. 2. 25.

a *Namque ſauour nimius non eſt ſauor, ira ſed ingens. At ſauor in magno ſæpe dolore latet.* Bill. *Ambol. ſacr.*

3 God ſendeth affliction to *weane* our hearts from

too much louing this *world* and worldly vanities: and to cauſe vs the more earneſtly to deſire and long for *eternall life*. For as the Children of *Iſraell* (had they not beene ill intreated in *Ægypt*) would neuer haue beene ſo willing to goe towards *Canaan*: ſo (were it not for the croſſes and afflictions of this life) Gods Children would not ſo heartily long, and willingly deſire for the Kingdome of *Heauen*. For, wee ſee many *Epicures*, that would be content to forgoe heauen, on condition that they might ſtill enioy their earthly pleaſures; and (hauing neuer taſted the ioyes of a better) how loath are they to depart this life? whereas the * Apoſtle (that ſaw Heauens glory) tels vs, that there is no more compariſon twixt the *ioyes* of *eternall life*, and the *pleaſures* of *this world*, then there

* *Crebris tribulationibus Eccleſiam ſuam Dominus exercet: ne ſi cuncta temporalia forte proſpere currant, incolatu præſentis exilij delectata, munus cœleſtẽ patriam ſuſpiret.* Beda *in Cant.*

Mundanus affectus præſentia amat, temporalia cumulat, ſpiritualia negligit, et cum totus ſe ſpargit in imis, nil poteſt amare de ſummis. Iuſtin. Patriarch. *de diſc. monaſt. cap.* 4.

* 2 Cor. 12.

there is betwixt the *filthieſt dung* and the *pleaſanteſt meat*: or betwixt the ſtinkingſt *dung-hill* and the faireſt *bed-Chamber*. As therefore a louing Nurſe puts *Wormwood or Muſtard*, on the breaſt, to make the childe the rather to forſake the dug: ſo God mixeth ſometimes affliction with the pleaſures and proſperitie of this life; leſt (like the Children of this generation) they ſhould forget God, and fall into too much loue of this preſent euill world; and ſo by *riches* grow proud: by *fame* inſolent: by *libertie* wanton: and *ſpurne with their heele againſt the Lord, when they waxe fat*. For if Gods Children loue the world ſo well, when (like a *curſt ſtepmother*) ſhee miſvſeth and ſtrikes vs; how ſhould wee loue this *harlot* if ſhee *ſmiled* vpon vs, and *ſtroaked* vs, as ſhee doth her owne *worldly Brats*? Thus

Phil. 3. 8.

Ne ſancti viri aliqua elatione in hac vita ſuperbiant, quibuſdam tentationibus reprimuntur. Eucher. in li. Reg.

Deut. 32. 15.

doth God (like a wise and louing Father) *embitter* with *crosses*, the pleasures of this life to his children, that (finding in this *earthly* state no *true* and *permanent ioyes*,) they might sigh and long for *eternall life*, where *firme* and *euerlasting ioyes* are onely to be found.

1 Pet. 1. 7. * Ignem purgati & ab admixtione vitiorū carnalium defecati, splendeant, examinate innocentiæ claritate, Hillar. in Psal. 65. * Schola crucis schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur, delicata iactatio est: cum periculū non est conflictatio in aduersis, probatio est veritatis. Cypr. Ser 4. de Immor. Ier. 48. 11.

4 By affliction and sickenesse God exerciseth his *Children*, and the *graces* which hee bestoweth vpon them. He refineth and tryeth their *faith*, as the *Goldsmith* doth his *Gold* in the * Furnace, to make it shine more glistering and bright: he stirreth vs vp to *pray* more diligently and zealously, and proueth what *patience* we haue learned all this while in his * *Schoole*. The like experience hee maketh of our *Hope*, *Loue*, and all the rest of our *Christian vertues*: which without this tryall, would *rust* like *iron* vnexercised; or *corrupt* like standing

ding *waters*, that eyther haue no *current*, or elſe are not *powred from veſſell to veſſell: whoſe taſte remaineth, and whoſe ſent is not changed.* And rather then a man ſhould *keepe ſtill* the *ſent* of his corrupt nature to *damnation*, who would not wiſh to bee *changed* from ſtate to ſtate, by croſſes and ſickneſſe, to *ſaluation?* For as the *Camomill* which is *trodden* groweth beſt, and ſmelleth moſt fragrant: and as the *fiſh* is *ſweeteſt* that liues in the *ſalteſt* waters: ſo thoſe *ſoules* are moſt *precious* vnto *Chriſt*, who are moſt exerciſed and afflicted with his *Croſſe*.

5 GOD ſendeth afflictions, to demonſtrate vnto the world, the *trueneſſe* of his childrens loue and ſeruice. Euery *hypocrite* will ſerue God whileſt hee *proſpereth* and *bleſſeth* him, as the *Diuell* falſly accuſed *Iob* to haue done: but who Iob 1. 9. 10.

(ſaue his louing childe) will loue and ſerue him in *aduerſity* when God ſeemeth to be *angry* and *diſpleaſed* with him? yea, and cleaue vnto him moſt inſeparably; when hee ſeemeth (with the *greateſt frowne* and *diſgrace*) to reiect a man, and to caſt him out of his fauour? yea, when hee ſeemeth to *wound* and *kill* as an enemie: yea, then to ſay with *Iob*,

Iob 13. 15. *Though thou Lord kill mee, yet will I put my truſt in thee.* The louing and ſeruing of God, and truſting in his mercy in the time of our *correction* and *miſery*, is the *trueſt note* of an vnfained *childe and ſeruant of the Lord.*

6 Sanctified affliction is a ſingular helpe *to further* our *true conuerſion*, and to driue vs home by *repentance* to our heauenly Father.

Hoſ. 5. 15. *In their affliction* (ſaith the Lord) *they will ſeeke me diligently. Egypts* burdens made

made *Israell cry* vnto God. *Dauids* troubles made him *pray*. *Hezechias* ſickneſſe made him to *weepe*; and miſery droue the *Prodigall Childe* to returne and ſue for his Fathers grace and mercy. Yea, wee reade of many in the *Goſpell*, that (by *ſickneſſes* and *afflictions*) were driuen to come vnto Chriſt, who (if they had *health* and *proſperity*, as others) would haue (like others) neglected or contemned their Sauiour, and neuer haue ſought vnto him for his ſauing health and grace. For as the *Arke of Noah*, the higher it was toſſed with the *Floud*, the nearer it mounted towards *heauen*: ſo the *ſanctified Soule*, the more it is exerciſed with *affliction*, the nearer it is lifted towards God. Oh *bleſſed* is that *croſſe* that draweth a ſinner to * come (vpon the knees of his heart) vnto *Chriſt*, to confeſſe his

Exod. 3. 7.
Pſal. 86. 7.
Iſai. 38. 2. 3.
Luke 15. 16. &c.

* *Deus non delectatur pœnis noſtris, ſed confeſſionem quærit erroris.* Alb. in Pſal. 4. Pœnitent.

owne misery, and to implore his endlesse mercy! Oh *blessed*, aye *blessed* be that *Christ*, that neuer refuseth the sinner that commeth vnto him, though weather-driuen by *affliction* and *misery*!

7 Affliction worketh in vs *pity* and *compassion* towards our *fellow-brethren*, that be in distresse and misery: whereby wee learne to haue a *fellow-feeling* of their calamities: and to *condole* their estate, *as if we suffered with them*. And for this cause Christ himselfe would suffer, and *bee tempted in all things, like vnto vs* (sinne onely excepted) *that hee might be a mercifull High Priest, touched with the feeling of our infirmities*. For none can so heartily bemone the misery of another, as he who first suffered *himselfe* the same affliction. Hereupon a sinner in misery may boldly say vnto *Christ*:

Heb. 13.3.

Heb. 4.13 & 2.18. & 5.8.9

Non

Non ignare mali miseris succurrito Christe.
Our frailtie sith (O Christ) thou didst perceiue:
Condole our state, who still in frailty cleaue.

8 God vseth our sicknesses and afflictions, as meanes and examples both to * *manifest* vnto others the *faith* and *vertues* which hee hath bestowed vpon *vs*; as also to *strengthen those* who haue not receiued so great a *measure of faith* as wee. For there can be no greater encouragement to a weake *Christian*, then to behold a *true* professour (in the *extremest* sicknesse of his *body*) supported with *greater* patience and consolation in his *soule*. And the comfortable & blessed departure of such a man will arme him against the feare of death, and assure him, that *the hope of the godly is a farre more precious thing then that flesh & bloud can vnder-*

* *Finit Deus iustum incidere in calamitates, vt virtutem quæ in illo latebat, alijs apertam manifestamq; faciat.* Damasc. li. 2. de Orth. ca. 29.

vnderſtand, or mortall eies behold, in this vale of miſery. And were it not that we did ſee many of thoſe whom wee know to be the vndoubted Children of God, to haue endured ſuch afflictions and calamities before vs; the greatneſſe of the miſeries and croſſes which oft times we endure, would make vs doubt, whether wee be the children of God or no. And to this purpoſe *S. Iames* ſaith, *God made Iob and the Prophets an example of ſuffering aduerſity, and of long patience.*

Rom.8.18. 1 Pet.4.14. Heb.2.10. Heb. 2. 7. Mat.27 34. Luke 24.42. *Fauos poſt mella guſtauit.* Tertul. lib.de Coron.milit. cap. 24.

9 By afflictions God makes vs conformable to the *Image* of *Chriſt* his Sonne, who being the *Captaine of our Saluation*, was *made perfect through ſufferings*. And therefore hee firſt bare the *Croſſe* in *ſhame*, before hee was *crowned* with *glory*: and did firſt taſte *gall*, before he did eate the *hony combe*: and was firſt *derided, King of*

the

the Iewes, by the Souldiers in the *High Priests Hall*, before he was *saluted*, *King of Glory*, by the Angels in his *Fathers Courts*. And the more liuely our *heauenly Father* shall perceiue the *image* of his *naturall Sonne* to appeare in vs, the better he will loue vs; and when wee haue, for a time, borne his *likenesse* in his *sufferings*, and *fought* and *ouercome*, wee shall be crowned by *Christ*, and with *Christ* sit in his Throne, and of *Christ* receiue the *precious white stone* and *morning starre*, that shall make vs *shine* like *Christ* for euer in his *glory*.

Psal. 24. 7.

2 Tim. 4. 7. 8. Apoc. 3. 21. Apoc. 2. 17. 18. Phil. 3. 21.

10 Lastly, that the godly may be humbled in respect of their owne state and miserie: and God glorified by deliuering them out of their troubles & afflictions, when we call vpon him for his helpe and succour. For though that there be no man so *pure*, but if the Lord

Ideo tentantur Sancti, vt ipsi se agnoscant. Primas. *Esse se magnarũ virtutum homo crederet, si nullum vnquam earundem virtutum defectum sentiret.* Greg. lib. 2. Moral. Iob.

Psal. 130. 3. Lord will *straightly marke iniquities*, he shall finde in him iust cause to punish him for his sinne: yet the Lord in mercy doth * not *alwayes* in the affliction of his Children respect *their sinnes*: but sometimes layeth afflictions and crosses vpon them for his *glories* sake. Thus our Sauiour Christ told his Disciples, that *the man was not borne blinde for his owne, or his Parents sinne:* but, *that the worke of God should be shewed on him.* So he told them likewise, that *Lazarus sickness was not vnto the death:* but, *for the glory of* GOD. O the vnspeakable goodnesse of *God*, which turneth those afflictions, which are the *shame* and *punishment* due to our sins, to be the subiect of his *honour* and *glory!*

* *In his quæ patimur nullum contra Deum murmur cordi nostro subrepat: quia ad quid hoc creator nostro operetur ignotum est*, Greg E. 31.

Iohn 9. 3.

Iohn 11. 4.

Malum pati malum non est: malum facere malum est, Chrys de Prod. Iud.

These are the blessed and profitable *ends*, wherefore God sendeth sicknes and affliction vpon his children, whereby it may

may plainly appeare, that *afflictions* are not *signes* eyther of *Gods hatred*, or of *our reprobation*: but rather *tokens* and *pledges* of his *fatherly loue* vnto his children whom he loueth: and therefore *chasteneth* them in this life, where, vpon *repentance*, there remaines hope of *pardon*; rather then to referre the punishment to that *life* where there is no hope of *pardon*, nor end of *punishment*. For this cause, the Christians in the * *Primitiue Church*, were wont to giue God *great thankes*, for afflicting them in *this life*. So the Apostles *reioyced*, *that they were counted worthy to suffer for Christs name*, *Acts* 5. 41. And the *Christian Hebrewes suffered with ioy the spoiling of their goods, knowing that they had in Heauen a better, and an enduring substance*, *Heb.* 10.34. And in respect of those *holy ends*, the Apostle saith,

* *Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat.* Lactant. lib. 5. cap. 23.

Heb. 12.11. saith, *That though no affliction for the present seemeth ioyous, but grieuous:* yet, *afterwards it bringeth the quiet fruit of righteousnesse to them who are thereby exercised.* Pray therefore heartily, that as God hath sent vnto thee this sicknesse; so it would please him to come *himselfe* vnto thee, with thy sicknesse: by teaching thee to make those *sanctified vses* of it, for which hee hath inflicted the same vpon thee.

Meditations for one that is recouered from sicknesse.

IF God hath of his mercy *heard* thy *Prayers*, and *restored* thee to thy *health* againe; consider with thy selfe.

1 That thou hast now receiued from God, as it were, *another life*: Spend it therefore to the honour of God, in *newnesse*

neſſe of life. Let thy ſin dye with thy *ſickneſſe:* but liue thou by grace to *holineſſe.*

2 Be not the more *ſecure,* that thou art reſtored to *health,* neyther *inſult* in thy ſelfe, that thou haſt eſcaped *death:* but thinke rather, that God (ſeeing how *vnprepared* thou waſt) hath of his mercy heard thy prayer, ſpared thee, and giuen thee ſome *little* longer time of *reſpite:* that thou maiſt both amend thy life, and put thy ſelfe in a *better* readineſſe againſt the time that hee ſhall call for thee without *further delay,* out of this world. For though thou haſt eſcaped *this,* it may be, thou ſhalt not eſcape the *next* ſickneſſe.

3 Conſider how fearefull a reckoning thou hadſt made before the *Iudgement-Seate* of *Chriſt* by this time, if thou haddeſt died of *this ſicknes.* Spend therefore the time that remaines,

maines, ſo, as that thou maiſt be able to make a more *cheereſull account* of thy life, when it muſt be expired *indeed.*

4 Put not farre off the *day* of *death*: thou knoweſt not for all this, how *neare* it is at hand: and (being ſo fairely *warned*) be *wiſer.* For if thou be taken vnprouided the next time thy *excuſe* will bee *leſſe*, and thy *iudgement greater.*

5 Remember that thou haſt vowed *amendment* and *newneſſe* of life. Thou haſt *vowed a vow vnto God, deferre not to pay it: for hee delighteth not in fooles: pay therefore that thou haſt vowed.* The vncleane Spirit is caſt out: Oh let him not re-enter with *ſeauen worſe then himſelfe.* Thou haſt *ſighed* out the groanes of *contrition* thou haſt *wept* the teares of *repentance*: thou art *waſhed* in the poole of *Betheſda*, ſtreaming with fiue bloudy wounds, not of

Eccleſ. 5. 3.

Mat. 12. 43. &c.

a

a *troubling Angell*, but *of the Angell of Gods preſence, troubled* with the wrath due to thy ſinnes: who deſcended into hell, to reſtore thee to ſauing health, and Heauen. *Returne not now, with the Dogge, to thine owne vomite:* nor like the *waſhed Sow, to wallow againe in the mire* of thy former ſinnes, and vncleanneſſe: leſt *being intangled and ouercome againe with the filthineſſe of ſinne,* (which now thou haſt eſcaped) thy *latter end proue worſe then thy firſt beginning.* *Twice* therefore doth our Sauiour Chriſt giue the ſame *cautionary* warning to *healed ſinners.* Firſt, to the man cured of his 38. yeeres diſeaſe: *Behold, thou art made whole: ſinne no more, leſt a worſe thing fall vnto thee.* Secondly, to the woman taken in adulterie; *Neyther doe I condemne thee: Goe thy way, and ſinne no more.*

Iohn 5. 2. 4. Iſa. 63. 9. Luke 14. 33.

2 Pet. 2. 20. 21.

Iohn 5. 14.

Iohn 8. 11.

more. Teaching vs, how dangerous a thing it is, to *relapse* and *fall againe* into the former excesse of riot. Take heede therefore vnto thy wayes; and pray for grace, that *thou maist apply thy heart vnto wisedome*, during that *small number* of dayes, which yet remaine behinde. And for thy present mercy and health receiued, imitate the *thankefull Leper*, and returne vnto God this, or the like thankesgiuing.

1 Pet. 4. 4.

Psal. 90. 12.

A Thankesgiuing to be said of one that is recouered from sickenesse.

O Gracious and mercifull Father, who art the Lord of health and sickenesse, of life and of death; *who killest, and makest aliue: who bringest downe to the graue,*

1 Sam. 2. 6.

graue, and raiſeſt vp againe, who art the onely preſeruer of all thoſe that truſt in thee: I thy poore and vnworthy ſeruant, hauing now (by experience of my painfull ſickneſſe) felt the *grieuouſneſſe* of miſery due vnto *ſinne,* and the *greatneſſe* of thy mercy in forgiuing *ſinners*: and perceiuing with what a fatherly compaſſion thou haſt heard my praiers, and reſtored me to my health and ſtrength againe: doe here (vpon the bended knees of my heart) returne (with the *thankefull Leper*) to acknowledge thee *alone* to bee the God of my health and ſaluation: and to giue thee the praiſe and glory for my ſtrength and deliuerance out of that grieuous diſeaſe and malady: and for thus turning my *mourning* into mirth, my *ſickneſſe* into health, and my *death* into life. My ſinnes deſerued puniſhment, and

and thou haſt corrected mee, but *haſt not giuen mee ouer vnto death.* * *I looked (from the day to the night) when thou wouldeſt make an end of me: I did chatter like a Crane, or a Swallow: I mourned (as a Doue) when the bitterneſſe of ſickneſſe oppreſſed mee: I lifted vp mine eyes vnto thee, O Lord, and thou diddeſt comfort me: for thou didſt caſt all my ſinnes behinde thy backe, and didſt deliuer my ſoule from the pit of corruption: and when I found no helpe in my ſelfe, nor in any other creature (ſaying, I am depriued of the reſidue of my yeeres, I ſhall ſee man no more, among the Inhabitants of the world) then didſt thou reſtore me to health againe, and gaueſt life vnto mee: I found thee O Lord, ready to ſaue me.*

* Iſa. 38. 9. &c.

And now, Lord, I confeſſe, that I can neuer yeeld vnto thee ſuch a *meaſure* of thanks, as thou haſt (for this benefit) deſerued

deſerued at my hands. And (ſeeing that I can neuer be able to repay thy goodneſſe with *acceptable workes*) Oh, that I could with *Mary Magdalen* teſtifie the loue and thankfulneſſe of my heart, with *abounding teares!* Oh, what ſhall I be able to render vnto thee, O Lord, *for all theſe benefits which thou haſt beſtowed vpon my ſoule!* Surely, as in my *ſickneſſe*, when I had nothing elſe to giue vnto thee; I offered *Chriſt* and his *merits* vnto thee as a *ranſome* for my ſinnes: ſo being now reſtored by thy *grace* vnto my health and ſtrength, and hauing no better thing to giue: behold, O Lord, I doe here offer vp my *ſelfe* vnto thee, beſeeching thee ſo to aſſiſt me with thy holy Spirit, that the remainder of my life may be wholly ſpent in ſetting forth thy praiſe and glory. Rom. 12. 1.

O

O Lord, forgiue mee my former follies and vnthankefulneſſe; that I was not more careful to loue thee according to thy *goodneſſe*; nor to ſerue thee according to thy *will*; nor to obey thee, according to thy *Commandements*; nor to thank thee, according to thy *benefits*. And ſeeing thou knoweſt that *of my ſelfe I am not ſufficient ſo much as to thinke a good thought*, (much leſſe to doe that which is good and acceptable in thy ſight:) aſſiſt me with thy grace and holy Spirit, that I may (in my *proſperitie*) as deuoutly ſpend my health in thy ſeruice as I was earneſt in my *ſickneſſe* to begge it at thy hands. And ſuffer me neuer to forget eyther this thy *mercy*, in reſtoring me to my *health*; or thoſe *vowes* and *promiſes*, which I haue made vnto thee in my *ſickneſſe*. With my *new* health, renew in mee, O Lord, a *right* Spirit:

Spirit: which may free mee from the ſlauery of *ſinne*, and eſtabliſh my heart in the ſeruice of *grace*. Worke in me a greater deteſtation of all ſins (which were the cauſes of thy *anger* and my *ſickneſſe:*) and increaſe my *Faith* in Ieſus Chriſt, who is the author of my *health* and *ſaluation*. *Let thy good Spirit leade me in the way that I ſhould walke: and teach me to deny all vngodlineſſe, and worldly luſts, and to liue ſoberly, righteouſly & godly in this world:* Tit. 2. 12. that others by my example may thinke better of thy truth. And ſith this time (which I haue yet to liue) is but a little reſpite, and ſmall remnant of daies, which cannot long continue; *Teach me, O my God, ſo to number my dayes, that I may apply my heart to that ſpirituall wiſdome, which directeth to ſaluation.* Pſal. 90. 12. And to this end, make me more zealous then I haue

beene in *religion*: more deuout in *prayer*: more feruent in *spirit*: more carefull to heare and profit by the preaching of thy *Gospell*: more helpfull to my poore *brethren*: more watchful ouer my *wayes*: more faithfull in my *calling*: and euery way more abundant in all *good workes*. Let me (in the ioyfull time of *prosperitie*) feare the euill day of *affliction*: in the time of *health* thinke of *sicknesse*: in the time of *sicknesse* make my selfe ready for *death*; and when *death* approacheth, prepare my selfe for *iudgement*. Let my *whole life* be an *expressing* thankefulnesse vnto thee for thy grace and mercy. And therefore, O Lord, I doe here from the very bottome of my heart, together with the *thousand thousands of Angels, the foure Beasts, and twenty foure Elders, and all the creatures in heauen and on the earth, acknowledge*

Apoc. 5. 12. &c.

to

to be due vnto thee, O Father, which ſitteth vpon the Throne, & to the Lambe, thy Sonne, who ſitteth at thy right hand: and to the *holy Spirit,* which proceedeth from both, the holy *Trinitie* of perſons in *vnitie* of ſubſtance: *all praiſe, honor, glory, and power,* from this time forth, and for euermore. *Amen.*

Meditations for one that is like to dye.

IF thy ſickneſſe be like to increaſe vnto death; then meditate on *three* things: Firſt, how *graciouſly* God dealeth with thee. Secondly, from what *euils* death will free thee. Thirdly, what *good* death will bring vnto thee.

Firſt, concerning *Gods* fauourable dealing with thee.

1 Meditate, that God vſeth this *chaſtiſement* of thy *body,*

but as a *Medicine* to cure thy *ſoule*, by drawing thee (who art *ſicke* in ſin) to come by repentance vnto *Chriſt* (thy *Phyſitian*) to haue thy *ſoule healed.*

Mat. 9. 12.

2 That the ſoreſt ſickneſſe or *painefulleſt* diſeaſe which thou canſt endure, is *nothing*, if it be compared to *thoſe dolours* and *paines* which *Ieſus Chriſt* thy Sauiour hath ſuffered for thee: when in a *bloudy ſweat*, he endured the *wrath* of God, the *paines* of *hell*, and a *curſed* death which was due to thy ſins. Iuſtly therefore may he vſe thoſe words of *Ieremy*: *Behold and ſee if there be any ſorrow like vnto my ſorrow, which is done vnto mee, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Son* of *God* endured ſo much for thy *redemption*; & wilt not thou a *ſinfull man* endure a little ſickneſſe for his *pleaſure*; eſpecially when it is for *thy good?*

Luke 22. 44. Pſal. 88. 7. Iſa. 53. 4. Pſal. 18. 5. Heb. 5. 7. Gal. 3. 13.

Lam. 1. 15.

Dum legimus vel audimus quot & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores omnia debere libenter ſuſtinere. Theod. ad 5. cap. in Rom.

3 That

3 That when thy ſickneſſe and diſeaſe is at the *extremeſt*; yet it is *leſſe* and *eaſier* then thy ſinnes haue deſerued. Let thine *owne* conſcience iudge whether thou haſt not *deſerued worſe* then all that thou doſt ſuffer.

Murmure not therefore, but conſidering thy *manifold* and *grieuous ſinnes*, thanke God that thou art not plagued with farre more grieuous *puriſhments*. Thinke how *willingly* the damned in Hell would endure thy *extremeſt* paines a thouſand yeeres, on condition that they had but the hope to be ſaued, and (after ſo many yeeres) to be eaſed of their eternall torments. And ſeeing that it is his mercy that thou art not rather *conſumed* then *corrected*; how canſt thou but beare patiently his *temporall* correction, ſeeing the end is to ſaue thee from *eternall* condemnation? Lam. 3.22. 1 Cor. 11.32.

4 That nothing commeth to paſſe in this caſe vnto thee, but ſuch as ordinarily befell to others thy brethren; who (being the *beloued* and *vndoubted ſeruants* of God when they liued on earth) are now moſt *bleſſed* and *glorious* Saints with Chriſt in Heauen: as *Iob, Dauid, Lazarus, &c.* They groaned for a time, as thou doeſt, vnder the *like burthen:* but they are now deliuered from *all* their miſeries, troubles, and calamities. And ſo likewiſe *ere long* (if thou wilt patiently tarry the Lords leaſure) thou ſhalt alſo be deliuered from thy ſickneſſe and paine: eyther by *reſtitution* to thy former health, with *Iob:* or (which is farre better) by being *receiued* to heauenly *reſt*, with *Lazarus.*

Heb. 11. 35. &c. 1 Pet. 5. 9.

5 Laſtly, that God hath not giuen thee ouer into the *hand* of thine *enemy*, to be puniſhed and

and diſgraced; but (being thy louing *Father*) hee correcteth thee with his *owne* mercifull hand. When *Dauid* had his *wiſh*, to chuſe his *owne chaſtiſement*; hee choſe rather to be corrected by the hand of God, then by any other meanes: *Let vs fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it commeth from the hand of God; from whom (though no *affliction ſeemeth ioyous for the preſent*) wee know nothing commeth but what is *good?* The conſideration hereof made *Dauid* to endure *Shemeis* curſed railing, with greater patience: and to correct himſelfe another time for his impatiencie. *I ſhould not haue opened my mouth, becauſe thou didſt it:* and *Iob*, to reproue the *vnaduiſed* ſpeech

2 Sam. 24. 14

Heb. 12. 11.

2 Sam. 16. 6. 10.

Pſal. 39. 9.

Iob 2. 10. of his wife, *Thou ſpeakeſt like a fooliſh woman. What? ſhall wee receiue good at the hand of God, and not receiue euill?* And though the *cup of Gods wrath* due to our ſinnes, was ſuch a Mat. 26. 36. horrour to our Sauiours *humane* nature; that he earneſtly prayed that it might paſſe from him: yet (when he conſidered that it was reached Verſe 42. vnto him by the *hand* and *will* of his Father) hee willingly ſubmitted himſelfe to drinke it to the *very dregs* thereof. Nothing will more arme thee with *patience* in thy ſickneſſe, then to ſee that it commeth from the *hand* of thy heauenly *Father:* who would neuer *ſend* it, but that he ſeeth it to be vnto thee both *needfull* and *profitable*.

The second sort of Meditations are, to consider from what euils death will free thee.

IT freeth thee from a *corruptible body*, which was conceiued in the *witnesse* of flesh, the *heate* of lust, the *staine* of sinne, and borne in the *bloud* of filthinesse: a liuing *prison* of thy soule, a liuely *instrument* of sin, a very *sacke* of stinking dung: the *excrements* of whose nostrils, eares, pores, and other passages (duely considered) will seeme more loathsome then the vncleanest sinke or vault. Insomuch that whereas *trees* and *plants* bring forth leaues, flowers, fruits, and sweet smels; *mans* body brings forth naturally nothing but *lice, wormes, rottennesse*, and *filthy stench*. His *affections* are altogether *corrupted*; and the *imaginations of his hart are only euil continually*. Psal. 14.3. Gen. 6.5.

tinually. Hence it is that the *vngodly* is not satisfied with *prophaneneſſe*, nor the *voluptuous* with *pleaſures*, nor the *ambitious* with *preferments*, nor the *curious* with *preciſeneſſe*, nor the *malicious* with *reuenge*, nor the *lecherous* with *vncleanneſſe*, nor the *couetous* with *gaine*, nor the *drunkard* with *drinking*. New *paſſions* and *faſhions* doe daily grow: new *feares* and *afflictions* doe ſtill ariſe: here *wrath* lyes in wait; there *vaine-glory* vexeth: here *pride* lifts vp; there *diſgrace* caſts downe; & euery one *waiteth* who ſhall ariſe in the *ruine* of another. Now a man is priuily *ſtung* with *backebiters*, like fierie *Serpents:* anon, he is in danger to be *openly deuoured* of his *enemies*, like *Daniels Lions*. And a godly man, where ere he liueth, ſhall euer be vexed (like *Lot*) with *Sodomes* vncleanneſſe.

2 Death brings vnto the godly

godly an end of *ſinning*, and of all the miſeries which are due vnto ſinne: ſo that after death *there ſhall be no more ſorrow, nor crying: neyther ſhall there be any more paine: for God ſhall wipe away all teares from our eyes.* Yea, by death wee are ſeparated from the *company* of wicked men; and God *taketh away mercifull and righteous men from the euill to come.* So hee dealt with *Ioſiah*; *I will gather thee to thy Fathers, and thou ſhalt be put in thy graue in peace; and thine eyes ſhall not ſee all the euill which I will bring vpon this place.* And God *hides them for a while in the graue, vntill the indignation paſſe ouer.* So that as *Paradiſe* is the *Hauen* of the *ſoules ioy*: ſo the *graue* may be termed the *Hauen* of the *bodies reſt.*

Rom. 6. 7.

Apoc. 21. 4.

Iſa. 57. 1.

2 Kin. 22. 20.

Eſa. 26. 20.

3 Whereas this wicked body liues in a world of *wickedneſſe*, ſo that the *poore* ſoule cannot

Iohn 5. 19.

cannot looke out at the *eye*, and not be *infected*: nor heare by the *eare*, and not be *distracted*: nor smell at the *nostrils*, and not be *tainted*: nor taste with the *tongue*, and not be *allured*: nor touch by the *hand*, and not be *defiled*: and euery sense vpon euery temptation is ready to *betray* the soule: by death the soule shall be deliuered from this *thraldome*, and this *corruptible body shall put on incorruption, and this mortall immortalitie*, 1 *Cor.* 15. 53. Oh *blessed*, thrice blessed bee that death in the *Lord*, which deliuers vs out of so euill a world, and freeth vs from such a *body* of bondage and corruption!

The third sort of Meditations, to consider what good death will bring vnto thee.

1 DEATH bringeth the godly mans *Soule* to enioy

enioy an *immediate Communion* with the bleſſed *Trinitie* in euerlaſting *bliſſe* and *glory*.

2 It tranſlates the Soule from the *miſeries* of this world, the *contagion* of ſinne, and *ſocietie* of ſinners: to the *Citie of the liuing God, the celeſtiall Hieruſalem, and the company of innumerable Angels: and to the aſſembly and congregation of the firſt borne, which are written in Heauen, and to God the Iudge of all, and to the ſoules of iuſt men made perfect, and to Ieſus the Mediator of the new Couenant.* Heb. 12. 22. 23. 24.

3 Death putteth the Soule into the actuall and full *poſſeſſion* of all the *Inheritance* and happineſſe, which Chriſt hath eyther *promiſed* vnto thee in his *word*, or purchaſed for thee by his *bloud*.

This is the good and happineſſe, whereunto a bleſſed death will bring thee. And what truely *religious Chriſtian* that

that is young, would not wish himselfe *old*, that his appointed time might the sooner approach, to enter into this celestiall Paradise? where thou maist exchange thy *brasse* for *gold*; thy *vanitie* for *felicitie*; thy *vilenesse* for *honour*; thy *bondage* for *freedome*; thy *lease* for an *inheritance*; and thy *mortall* state for an *immortall* life. He that doth not daily desire this blessednes *aboue all things*, of *all others* he is lesse *worthy* to enioy it.

If [a] *Cato Vticensis*, and *Cleombrotus*, two Heathen men, (reading *Platoes* booke of the immortalitie of the soule) did voluntarily, the one *breake his necke*; the other *runne* vpon his *sword*; that they might the sooner (as they thought) haue enioyed *those ioyes*; what a shame is it for *Christians* (knowing those things in a more excellent *measure* and *manner* out of

[a] Plut. in vit. Catonis Cic. Tusc. quæst. lib. 1. *Vel de præcipiti venias in Tartara saxo vt qui Socraticum de nece legit opus.* Ouid. in ibid.

Mat. 25. 21.

of *Gods owne booke*) not to be willing to enter into theſe heauenly ioyes ? eſpecially when their *maſter* cals for them thither. If therefore there be in thee any loue of *God*, or deſire of thine owne happineſſe or ſaluation : when the time of thy departing draweth neere; that *time*, I ſay, and manner of death, which God in his vnchangeable counſell hath appointed and determined before thou waſt borne : yeeld and ſurrender vp (*willingly* and *chearefully*) thy ſoule into the mercifull hand of *Ieſus Chriſt thy Sauiour*. And to this end, when the time is come; as the *Angell* in the ſight of *Manoah* and his wife, aſcended from the *Altar vp to heauen in the flame of the Sacrifice* : ſo endeauour thou, that thy ſoule in the ſight of thy friends, may from the *Altar* of a *contrite heart*, aſcend vp to heauen, in the ſweet perfume

Luke 13. 19. 20.

fume of this, or the like *ſpirituall ſacrifice of Prayer.*

A Prayer for a ſicke man, when he is told that he is not a man for this world; but muſt prepare himſelfe to goe vnto God.

Num.16. 22. O Heauenly Father, who art *the Lord God of the ſpirits of all fleſh*, and *haſt made vs theſe ſoules* & haſt appointed vs the time, as to come into this world, ſo (hauing finiſhed our *courſe*) to goe out of the ſame: The *number* of my dayes, which thou haſt *determined*, are now expired, & I am come to that vtmoſt bound, which thou haſt appointed, *beyond which I cannot paſſe.* I know (O Lord) that if *thou entreſt into iudgement, no fleſh can be iuſtified in thy ſight*: And I (O Lord) of all others ſhould appeare

Num.27. 16. Ier. 38. 16.

Act. 13.25. 26. 2 Tim.4.7. Pſal. 90. 12. Iob 14. 5. 14.& 16.22. & 21. 21. Luke 22. 53.

Pſal.143. 2.

appeare moſt impure and vniuſt; for I haue not *fought that good fight* for the defence of thy *faith* and *religion*, with that *zeale* & *conſtancy* that I ſhould: but for feare of diſpleaſing the world, I haue *giuen way* vnto *ſinnes* and *errours*; and for deſire to pleaſe my *fleſh*, I haue broken all thy Commandements, in *thought*, *word*, and *deede*: ſo that *my ſinnes haue taken ſuch hold on mee, that I am not able to looke vp* and *they are more in number then the haires on my head. If thou wilt ſtraightly marke mine iniquities; O Lord, where ſhall I ſtand? If thou weigheſt me in the ballance, I ſhall be found too light*: For I am void of all righteouſnes that might merit thy mercy: and *loaden* with all iniquities that moſt iuſtly deſerue thy heauieſt wrath. But O my Lord, and my God, for *Ieſus Chriſt* thy ſons ſake, *in whom onely thou art well pleaſed*

1 Tim. 4. 7.

Pſal. 41. 12.

Pſal. 130. 3.

Dan. 5. 27.

Ma. 11. 28.

Mat. 3. 17.

pleased with all penitent and beleeuing sinners: take pittie and compassion vpon me, who
1 Tim. 1. 15 Ezek. 18. 22. am the *chiefe of sinners*. Blot out all my sinnes, out of thy
Psal. 51. 7. remembrance, & *wash away* all my transgressions out of thy
1 Pet. 1. 19. sight, with the *precious blood* of thy Son, which I beleeue that
Iohn 1. 29. hee (as an vndefiled *Lambe*) hath shed for the cleansing of my sinnes. In this faith I liued; in this faith I dye: beleeuing
Rom. 4. 25. 1 Cor. 15. 3. 4. *that Iesus Christ dyed for my sins, and rose againe for my iustification.* And seeing that he hath endured that death, and *borne the*
1 Pet. 2. 24. *burthen of that iudgement* which was due vnto my sinnes; O Father, for his death and passions sake, now (that I am comming to appeare before thy iudgement-seate) acquit and deliuer me from that fearefull Iudgement, which my sinnes haue iustly deserued. And performe with mee that gracious

ous and comfortable promiſe which thou haſt made in thy Goſpell: *That whoſoeuer beleeueth in thee, hath euerlaſting life, and ſhall not come into iudgement, but ſhall paſſe from death vnto life.* Iohn 5.24. Strengthen, O Chriſt my Faith: that I may put the *whole* confidence of my ſaluation, in the merits of thy obedience & bloud. Luke 17.5. Encreaſe, O holy Spirit, my patience; lay no more vpon me *then I am able to beare:* and enable mee to beare ſo much as ſhall ſtand with thy bleſſed will and pleaſure. 1 Cor.10.14 O bleſſed Trinitie in Vnitie, my Creator, Redeemer and Sanctifier, vouchſafe that as my *outward* man doth decay: ſo my *inward* man may more and more by thy grace and conſolation, increaſe and gather ſtrength. O Sauiour, put my ſoule in a readineſſe, that (like a *wiſe Virgin*, Mat.25.4. hauing the *Wedding Garment* of Mat. 22. 11. thy

Apoc. 19. 8. thy righteousnes and holines) shee may bee ready to meete thee at thy comming, *with* Apoc. 19. 7. *oyle in her Lampe.* Marry her vnto thy selfe, that shee may Iohn 17. 22. bee *one* with thee in euerlasting *loue* and *fellowship. O Lord* Zach. 3. 2. *reproue Sathan,* and chase him Ps. 12. 10. 21 away: *Deliuer my soule from the power of the dogge. Saue me from the Lions mouth.* I thanke thee, O Lord, for all thy blessings both spirituall and temporall, bestowed vpon mee: especially for my *Redemption* by the death of my Sauiour *Christ.* I thanke thee that thou Mat. 18. 8. Heb. 1. 14. hast protected mee with thy holy *Angels* from my youth vp vntill now. Lord, I beseech thee, giue them a charge to attend vpon me, till thou calleſt for my soule: and then to carry her (as they did the soule of Luke 16 22. Mat. 8. 11 *Lazarus*) into thy *heauenly* Luke 13. 18. *Kingdome.* And as the time of Ephes. 1. 10. my departure shall approach Acts 15. 11. neerer

neerer vnto mee: ſo grant, O Lord, that my ſoule may draw neerer vnto thee: And that I may ioyfully *commend my ſoule into thy hands*; as into the hands of a louing Father, and mercifull Redeemer: and at that inſtant, O *Lord, graciouſly receiue my ſpirit.* All which that I may doe, aſſiſt me, I beſeech thee, with thy grace: and let thy holy Spirit continue with me *vnto the end*, and *in the end*, for Ieſus Chriſt his ſake, thy Sonne, my Lord, and onely Sauiour: In whoſe name I giue thee thy glory, and beg theſe things at thy hand, in that Prayer which *Chriſt* himſelfe hath taught me, ſaying:

Our Father, &c.

Pſal. 31. 4.

Act. 7. 59.

Meditations

Meditations againſt deſpaire, or doubting of Gods mercy.

IT is found by continuall experience, that neere the time of death (when the Children of God are weakeſt) then Sathan makes the *greateſt flouriſh* of his ſtrength: and aſſailes them with his ſtrongeſt temptations. For he knoweth that either he muſt now or neuer preuaile: for if their ſoules once get to heauen, hee ſhall neuer vexe nor trouble them any more. And therefore hee will now beſtirre himſelfe as much as hee can, and labour to ſet before their eyes all the *groſſe ſinnes* which euer they committed, and the *Iudgements* of GOD which are due vnto them: thereby to driue them if hee can, to deſpaire: which is a grieuouſer ſinne then *all* the ſinnes that they

they committed, or he can accuſe them of.

If Satan therefore trouble thy Conſcience more towards thy death, then in thy life time;

Satans firſt ſtratageme, in time of death.

1 Confeſſe thy ſinnes vnto God, not onely in generall, but alſo in particular.

The deſeature.

2 Make *ſatisfaction* vnto thoſe men, whom thou haſt *wronged*, if thou be able. And if thou doeſt iniuriouſly or fraudulently *detaine* or *keepe* in thy *poſſeſſion, any lands* or *goods*, that of *right* doe belong to any *widow* or *fatherleſſe childe*: preſume not as thou tendereſt thy ſoules health, to looke *Chriſt* the *righteous Iudge* in the face: vnleſſe thou doſt firſt make a *reſtitution* thereof to the right *owners*: for the *law of God*, vnder the penalty of his *curſe*, requireth thee to *reſtore whatſoeuer was giuen thee to keepe, or which was cõmitted to thy truſt, or whatſoeuer by robbery, or violent oppreſſion*

Leuit. 6. 2. 3. 4. &c. Numb. 5. 6. 7 8. *Non remittitur peccatũ niſi reſtituatur ablatum.*

preſſion thou tookeſt from thy neighbour: with a fift part for amends added to the principall. And vnleſſe that like *Zacheus* thou doeſt make *reſtitution of ſuch goods and lands*, according to Gods Law; thou canſt neuer truely *repent*: and without true *repentance* thou canſt neuer be *ſaued*. But though by the temptation of the Diuell thou haſt done *wrong* and *iniury*; yet if thou doeſt *truely repent* and make *reſtitution* to thy power, the Lord hath promiſed to be *merciful* vnto thee to heare the prayers of his *faithfull Miniſters* for thee, to *forgiue thee thy treſpaſſe* and ſinne, and to receiue thy *ſoule* in the *merits* of *Chriſts bloud*, as a *Lambe* without *blemiſh*.

Luke 19.8.3
Ezek. 15.3. 12.16.
Mich. 6.10. 11.
Luke 13.1.
Ier. 18.7.
Acts 2.38.
Acts 8.22.
1 Pet. 3.9.
Gen. 29.7.
Iam. 5.14. 15.16.
Leuit. 6.6.7.

3 Aske God for Chriſt his ſake *pardon* and *forgiueneſſe*. And then theſe troubles of minde are no *diſcouragements*, but rather *comforts*: *exerciſes*, not

not *punishments*. They are *assurances* vnto thee, that thou art in the *right way*: for *the way to Heauen is by the gates of Hell*: that is, by suffering *paines* in the *body*, and such *doubtings* in the *minde*: that thy estate in this life being euery way made *bitter*, the ioyes of eternall life may relish vnto thee *better* and more sweet.

If Sathan tell thee that thou hast no Faith, *because thou hast no feeling*, meditate: Satans second assault.

1 That the *truest faith* hath oftentimes the *least feeling*, and *greatest doubts*; but so long as thou *hatest* such doubtings, they shall not be laid vnto thy charge: for they belong to the *flesh*, from which thou art *diuorced*. When thy flesh shall *perish*, thy weake inward man, which *hates* them, and *loues* the *Lord Iesus*, shall be *saued*. The Christians encounter. Psal. 7. 19. Mark 9. 24. Mat. 17. & e. Mat. 14. 31.

2 That it is a *better faith* to beleeue without *feeling*, then Iob 13. 15.

with feeling. The least faith (so much as a *graine of Mustard-seede*, so much as is in an *infant baptized*) is enough to saue the soule which *loueth* Christ, and *beleeueth* in him.

Mat. 17. 20.

3 That the childe of God which *desireth* to feele the assurance of Gods fauour shall haue his *desire*, when GOD shall see it to be for his good: for God hath promised to giue them the *water of life*, who thirst for it. We haue an example in * Master *Glouer* the holy Martyr, who could haue no *comfortable feeling* till he came to the *sight* of the *stake*; and then cryed out, and clapped his hands for ioy to his friends: saying, *O Austen, he is come, he is come*; meaning the feeling ioy of Faith and the holy Ghost. *Tarry therefore the Lords leisure: be strong, and hee shall comfort thine heart.*

Mat. 10. 14.

Apoc. 2. 6. Isa. 55. 1.

* Fox *Act. & monum. Fol.* 1555. in the last edition.

Psal. 27. 16.

Satans third assault.

If Sathan shall aggranate vnto thee

thee the greatneſſe, the multitude, and heauineſſe of thy ſinnes; meditate:

1 That vpon true repentance it is as eaſie with God to forgiue the *greateſt* ſinne as the *leaſt*, and he is as willing to forgiue *many*, as to pardon *one*. And his mercy ſhineth more in pardoning *great ſinners*, then *ſmall offenders*: as appeares in the examples of *Manaſſes*, *Magdalen*, *Peter*, *Paul*, *&c.* And *where ſinne moſt abounded, there doth his grace reioyce to abound much more.* The Encounter. 1 Tim. 1.15. Rom. 5.20.

2 That God did neuer forſake any man, till that a man did firſt forſake God, as appears in the examples of *Cain*, *Saul*, *Achitophell*, *Ahazia*, *Iudas*, *&c.*

3 That God calleth *all*, euen thoſe ſinners who are *heauy laden with ſinne*; and that hee did *neuer deny* his mercy to any ſinner that asked his mercy Mat. 11.28.

with a *penitent* heart. This the Hiſtory of the Goſpell witneſſeth: There came vnto *Chriſt all ſorts* of ſicke ſinners: the *blinde, lame, halt, Lepers*; ſuch as were ſicke of *palſies, dropſies, bloudy fluxes*; ſuch as were *lunaticke*, and *poſſeſſed with vncleane Spirits and Diuels*. Yet of all thoſe, not one that came and asked his mercy and helpe, went away without his errand. If mercy hee asked, mercy he found; were his *ſinne* neuer ſo *great*, were his *diſeaſe* neuer ſo *grieuous*. Nay, he *offered* and *gaue* his mercy to many who *neuer asked it*; (being moued onely with the *bowels* of his owne *compaſſion*, and the ſight of *their miſery*) as to the woman of *Samaria*, the widdow of *Naim*, and to the ſicke man that lay at the poole of *Bethesda*, who had beene 38. yeeres ſicke. If he thus willingly gaue his mercy to them that

Iohn 5.56.
Luke 7.13.

that *did not aske it*, and was *found of them* (as the Prophet ſaith) *that ſought him not*; will he deny mercy vnto thee, who doſt ſo *earneſtly pray* for it with *teares*, and doſt like the poore *Publican*, ſo *heartily knocke* for it, with *penitent fiſts* vpon a *bruiſed* and *broken heart*? Eſpecially when thou prayeſt to thy *Father*, in the name and mediation of *Chriſt*, for whoſe ſake he hath promiſed to *grant whatſoeuer wee ſhall aske of him*: as ſure as God is true hee will not. Though *Niniuees* ſinnes had prouoked the Lord to ſend out his ſentence againſt them, yet vpon their repentance, hee recalled it againe, and ſpared the Citie: how much more if thou likewiſe repenteſt, will hee ſpare thee, ſeeing his ſentence is not yet gone forth againſt thee? If hee deferred the *Iudgement* all *Ahabs* dayes, for the *externall*

Iſay 56. 1. Rom. 10. 20.

Iohn 14. 14.

Nolvit Dominus mutare ſententiam, ſi tu noueris emendare vitam. Aug. in Pſal. 50.

ſhew onely which he made of humiliation; how much more will hee cleane turne away his *vengeance*, if thou wilt *vnfainedly* repent of thy ſinne and returne vnto him for grace and mercy?

He offered his mercy vnto *Cain* (who murthered his inno-
Gen. 4. 7. cent brother) *If thou doſt well, ſhalt thou not be accepted?* As if hee ſhould haue ſaid; If thou wilt leaue thy enuy and malice and offer vnto mee from a faithfull and contrite heart: both *thou* and thine *Oblation* alſo ſhall be acceptable vnto
Mat. 26. 50. mee. And to *Iudas* (that ſo treacherouſly betrayed him) in calling him *friend*; a *ſweet* appellation of *loue*: and when
1 Pet. 2. 22. Pſal. 140. 3. Mat. 26. 50. *Iudas* offered, he willingly *conſented* with that *mouth (wherein neuer was found guile)* to kiſſe thoſe diſſembling lips, *vnder which lurked the poyſon of Aſpes.* Had *Iudas* apprehended this word

word *friend* out of the mouth of *Christ*, as *Benhadad* did the word *Brother* from the mouth of *Achab*; doubtlesse *Iudas* should haue found the *God of Israel* more merciful then *Benhadad* found the *King of Israel*. But God was * more displeased with *Caine* for *despairing* of his *mercy*, then for *murthering* his *Brother*; and with [a] *Iudas* for *hanging himselfe*, then for *betraying* his *Master*: in that they would make the *sinnes* of *mortall* men greater then the infinite *mercy* of the *eternall God*: or as if they could be more *sinfull* then God was *mercifull*. Whereas the least drop of *Christs bloud* is of more merit to procure Gods mercy for thy *saluation*, then all the sinnes (that thou hast committed) can be of force to prouoke his wrath to thy *damnation*.

1 King. 20. 32. 33. Verse 31.

* Iudas *non tam scelus quam desperatio fecit perditum interire.* Aug. *lib. de vtil pœnit.*

[a] *Sceleratior omnibus ô Iuda extitisti, quem non pœnitentia duxit ad Dominum, sed desperatio traxit ad laqueum*, Leo.

If Sathan shall suggest, that all

Sathans third assault.

this is true of Gods mercy, but thas it doth not belong vnto thee, becauſe that thy ſinnes are greater then other mens, as being ſins of knowledge, *and of many yeeres continuance; and ſuch as whereby others haue beene vndone: and all (for the moſt part) committed wilfully & preſumptuouſly againſt God and thy conſcience. And therefore though he will be mercifull vnto others, yet hee will not be mercifull vnto thee*; meditate:

The encounter.

1 That many (who are now in heauen moſt bleſſed and glorious *Saints*) committed in the ſame kinde (when they liued on earth) as great & greater ſinnes then euer thou haſt committed, and continued (before they repented) in thoſe ſinnes as long as euer thou haſt done. As therefore *all* their ſins and the continuance in them, could not hinder *Gods* mercy, vpon their *repentance*, from

from forgiuing their ſinnes, and receiuing them into *fauour*: no more ſhall thy *ſinnes*, and *continuance* therein, hinder *him* from being mercifull vnto *thee, if thou doeſt repent as they did*: yea, vpon thy *repentance*, euery one of their examples is a pledge that hee will doe the ſame vnto thee that he did vnto them. For as the *leaſt ſinne* in *Gods Iuſtice* without Repentance is *damnable*: ſo the *greateſt ſinne* vpon repentance is in his *Mercy pardonable*. Thy *greateſt* and inueterateſt *ſinnes* are but the ſinnes of a *man*: but the *leaſt* of his *mercies* is the mercy of *God*. Becauſe thou knoweſt thine owne ſins, thou doubteſt whether they ſhall be pardoned. Marke how this doubtfull caſe is reſolued by God himſelfe. Many in *Iſaies* dayes thought (as thou doeſt) that they had continued *ſo long* in ſinne, that it was 1 Tim. 1.16.

too late for them now to seeke to returne vnto God for *grace* and *mercy*. But God answereth them; *Seeke yee the Lord whilest he may be found: call yee vpon him whilest he is neere.* As if hee had said; Whilest *life lasteth*, and my *Word is preached*, I am neere to be found of all that seeke mee and pray vnto mee. The people reply: But wee (O Lord) are *grieuous sinners*, and therefore dare not presume to *call* vpon thy Name, or to *come neere* thine Holinesse. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquitie his thoughts: and let him returne vnto mee, and I will haue mercy vpon him, and bee his God; and I will pardon him abundantly.* But wee would thinke (say the people) that if our sinnes were but *ordinary sinnes*, this promise of *mercy* might *belong* vnto *vs*. But because our sinnes

Isa. 55 6.7.8

sinnes are so *great*, and of such *long continuance*, therefore wee feare least when we appeare before God hee will *reiect* vs. To this GOD answereth againe: *My thoughts* (of mercy) *are not your thoughts: neyther are your wayes* (of pardoning) *my wayes: for as the Heauens are higher then the Earth, so are my wayes higher then your wayes, and my thoughts then your thoughts.* If therefore *euery* sinner in the world were a *world* of *such sinners* as thou art: doe thou but yet (what God bids thee) *repent and beleeue*, and the *bloud of Iesus Christ*, being the *bloud of God*, *will cleanse both thee and them from all your sinnes.* Acts 20. 28. 1 Iohn 1. 7.

2 That as God did fore-see all the sinnes which the world should commit, & yet *all those* could not hinder him from *louing the world*, so *that he gaue his onely begotten Sonne to the death* Iohn 3. 16.

too late for them now to ſeeke to returne vnto God for *grace* and *mercy*. But God anſwereth
Iſa. 55 6.7.8 them; *Seeke yee the Lord whileſt he may be found: call yee vpon him whileſt he is neere.* As if hee had ſaid; Whileſt *life laſteth*, and my *Word is preached*, I am neere to be found of all that ſeeke mee and pray vnto mee. The people reply: But wee (O Lord) are *grieuous ſinners*, and therefore dare not preſume to *call* vpon thy Name, or to *come neere* thine Holineſſe. To this the Lord anſwereth: *Let the wicked forſake his way, and the man of iniquitie his thoughts: and let him returne vnto mee, and I will haue mercy vpon him, and bee his God; and I will pardon him abundantly.* But wee would thinke (ſay the people) that if our ſinnes were but *ordinary ſinnes*, this promiſe of *mercy* might *belong* vnto *vs*. But becauſe our ſinnes

ſinnes are ſo *great*, and of ſuch *long continuance*, therefore wee feare leaſt when we appeare before God hee will *reiect* vs. To this GOD anſwereth againe: *My thoughts* (of mercy) *are not your thoughts: neyther are your wayes* (of pardoning) *my wayes: for as the Heauens are higher then the Earth, ſo are my wayes higher then your wayes, and my thoughts then your thoughts.* If therefore *euery* ſinner in the world were a *world* of *ſuch ſinners* as thou
e art: doe thou but yet (what God bids thee) *repent and beleeue*, and the *bloud of Ieſus Chriſt*, being the *bloud of God*, *will cleanſe both thee and them from all your ſinnes.* Acts 20. 28. 1 Iohn 1. 7.

2. That as God did fore-ſee all the ſinnes which the world ſhould commit, & yet *all thoſe* could not hinder him from *loue* *uing the world*, ſo *that he gaue his onely begotten Sonne to the* Iohn 3. 16.

death

death to saue as many of the world as would beleeue and repent: much lesse shall thy sinnes (being the sinnes of the least member of the world) be able to hinder God from *louing* thy soule, and *forgiuing* thy sinnes, if thou doest *repent* and *beleeue.*

Rom.5.8.3. 3 That if hee loued thee *so deare* (when thou wast his *enemie*) that hee payed for thee *so deare* a price as the spilling of his *heart bloud*; how can he now but bee gracious vnto thee, when to saue thee will cost him but the casting of a *gracious looke* vpon thee? Looke not thou therefore to the *greatnesse* of thy sinnes, but to the *infinitenesse* of his mercy, which is so surpassing great, that if thou putteſt all thine *owne* grieuous sinnes together and adde vnto those the sinnes of *Cain* and *Iudas*, and put vnto them all the sinnes of all the

the *Reprobates* in the world; (doubtleſſe it would be a *huge heape*) yet compare this huge heape with the *infinite mercy* of God, and there will be no more compariſon betwixt them, then betwixt the leaſt *Mole-hill* and the greateſt *Mountaine* in a Countrey. The *cry* of the grieuouſeſt ſinnes that euer wee reade of, could neuer reach vp *higher* then vnto Heauen, as the cry of the *ſinnes* of *Sodome*: but *the mercy of God* (ſaith *Dauid*) *reacheth vp higher then the Heauens*, and ſo *ouer-toppeth* all our ſinnes. And *if his mercy be greater then all his workes*, it muſt needs be *greater* then all thy *ſinnes*. And ſo long as his mercy is greater then the ſinnes of the whole world, doe thou but *repent*, their is no doubt of *pardon*.

Gen. 19.13. Pſal. 108.4.

Pſal. 145. 9.

If Sathan ſhall obiect, that thou haſt many times vowed to repent,

Sathans fourth aſſault.

repent, and haſt made a ſhew of repentance for the time, and yet didſt fall to the ſame ſinnes againe and againe, and that all thy repentance was but fained, and a mocking of God. And that ſeeing thou haſt ſo often broken thy vow, therefore God hath withdrawne his mercy, and hath changed his loue, &c. meditate:

The Encounter.

1 That though this were true (which indeed is hainous) yet it is no ſufficient cauſe why thou ſhouldeſt *deſpayre*; ſeeing that this is the *common caſe of all the children of God in this life*, who vow ſo *oft* to forbeare ſome ſinne, [a] till perceiuing their *weakneſſe* not able to performe it, they vow

[a] I remember (ſaith *Luther*) that *Staupitius* was wont to tell me, *Ego plus quam milliés Deo voui, &c.* I haue more then a thouſand times vowed vnto God, that I would mend my life, but I could neuer performe my vow. Henceforth I will make no ſuch vow, becauſe I verily know that I cannot keepe it. Vnleſſe therfore God will be mercifull vnto mee for Chriſt his ſake, and grant mee a bleſſed departure out of this wretched life, all my vowes and good workes will ſtand me in no ſtead. This is the ſtate of the deereſt Children of God in this life. Reade *Luther* on *Galat* Chap. 5.

that

that they will vow no more. Their *vowes* ſhew the deſires of their ſpirituall man; their *breakings* the *weakneſſe* of their corrupt *fleſh*. And our *oft* ſlips to the ſame ſinnes *Chriſt* foreſaw, when hee taught vs to pray *daily*; *O Father, forgiue vs our treſpaſſes*. And why doth Chriſt enioyne thee (who art but ſinfull man) *to forgiue thy brother ſeauen times in a day, if he ſhall returne ſeauen times in a day*, and ſay, *it repenteth mee?* But to aſſure thee that he (being the *God* of mercy and goodneſſe it ſelfe) will forgiue vnto thee thy *ſeauenty times ſeauen-fold* ſinnes a day, which thou haſt committed againſt him, if thou returne vnto him by *true* repentance. The *Iſraelites* were *cured* by looking (though with weake eyes) on the *braſen Serpent*, as *oft* as they were ſtung by the *fiery Serpent* in the wilderneſſe: to aſſure

Luke 17.3.4

Mat. 18. 21. 22.

Numb. 21.9.

assure thee that vpon thy teares of repentance, thou shalt be *recouered* by *faith* in *Christ*, as *often* as thou art wounded to *death* by *sinne*.

Post lachrymas gemitusque graues Clementia Christi, Conspicit est oculos ante locanda tuos.

2 That thy saluation is grounded, not vpon the *constancie* of thine obedience, but vpon the *firmenesse* of Gods Couenant. Though thou varyest with God, and the Couenant be broken on thy *behalfe*, yet it is firme on *Gods part*; and therfore all is safe enough if thou wilt *returne*: for there is no *variableneſſe with him, neyther shadow of change*. Hee hath *locked* vp thy saluation, and made it sure in his owne *vnchangeable purpose*; and hath deliuered to thy keeping the *keyes*, which are * *Faith* and *Repentance*; and whilest thou hast *them*, thou maiest perswade thy selfe that thy saluation is sure and safe: For, *whom God loueth, he loueth to the end*

and

Iames 1.17. Rom. 8.28. Rom 9. 11.

* By these keyes *Peter* opened heauen to himselfe, and afterwards with the rest of the Apostles vnto others. Luke 22.62. Luke 24.47. &c. Iohn 20.21. & Ioh.13. 1. Rom. 11.29. Rom. 8. 39.

and neuer repenteth of beſtowing his loue on them who *repent* and *beleeue.*

Laſtly, if *Satan ſhall perſwade thee, that thou haſt beene doubting a long time, and that it is beſt for thee now to deſpaire, ſeeing thy ſinnes increaſe, and thy iudgement draweth neere*, meditate: Satans fift aſſault.

1 That no ſinne (though *neuer ſo great*) ſhould be a cauſe to moue any Chriſtian to *deſpaire*, ſo long as *Gods mercy* by ſo many *millions* of degrees is greater: and that euery penitent and beleeuing ſinner hath the pardon of all his ſinnes confirmed by the *Word* and *Oath* of God; *two immutable things, wherein it is vnpoſſible that God ſhould lye.* His *Word* is, that at what *time ſoeuer* a ſinner, *whoſoeuer*, doth repent of his ſinne, *whatſoeuer* (for both *time*, and *ſinnes*, and *ſinners* are indefinite) *from the bottome of his* Heb. 6. 18. Ezec. 18. 22. D. *King* of *Lond.* his Lectures on *Ionah.*

his heart, God will blot forth all his ſinnes out of his remembrance, that they ſhall be mentioned vnto him no more. If we will not take his word (which God forbid we ſhould doubt of) hee hath giuen vs his oath: *As I liue, I deſire not the death of the wicked, but that the wicked turne from his way and liue.* As if hee had ſaid: Will yee not beleeue my *word?* I *ſweare* by my life, that I delight not to damne any ſinner for his ſinnes, but rather to ſaue him vpon his conuerſion and repentance. The meditation hereof moued *Tertullian* to exclaime: *Oh how happy are we, when God ſweareth that hee will not our damnation! Oh, what miſerable wretches are wee, if wee will not beleeue God when he ſweareth this truth vnto vs!* Liſten, O drooping ſpirit, whoſe ſoule is aſſailed with waues of faithleſſe deſpaire; how happy were it to ſee

Ezek. 33. 11.

O fœlices nos, quorũ cauſa iuras Deus! O miſerrimos nos, ſi non Deo quidem iuranti credimus. Tertul.

ſee many like thee, and *Hezechias? (who mourne like Doues for the ſenſe of ſinne, and chatter like Cranes and Swallowes for the feare of Gods anger)* rather then to behold many who dye like *beaſts* without any *feeling* of their *owne eſtate*, or any *feare* of *Gods wrath*, or *Tribunall Seate*, before which they are to appeare? Comfort thy ſelfe, O languiſhing Soule; for if *this earth* hath any for whom Chriſt ſpilt his bloud on the Croſſe, thou aſſuredly art one. Cheere vp therefore thy ſelfe in the *all-ſufficient* attonement of the bloud of the Lambe, which *ſpeaketh better things then that of Abell.* And pray for thoſe, who neuer yet obtained the grace to haue *ſuch* a *ſenſe* and deteſtation of ſinne. Thou art one *indeede*, for whom Chriſt dyed; and from whom a *wounded* ſpirit (iudging rather accor-

Iſai. 38.14.

Heb. 12.24.

according to his *feeling* then his *Faith*) hath wrung that
Mat. 27.46. dolefull voyce of Christ, *My God, my God, why hast thou for-*
2 Tim. 2.11. *saken me?* And doubt not but
2 Cor. 1.20. ere long thou shalt as truely *raigne* with him, as now thou doest *suffer* with him: for *Yea*
Apoc. 3.14. and *Amen* hath spoken it No sinne barres a man from salua-
tion, but onely *incredulity* and
Heb. 6.6. *impenitencie*: nothing makes the sin against the Holy Ghost *vnpardonable*, but want of *repentance*. Thy vnfained desire to repent, is as acceptable vnto God, as the perfectest repentance that thou couldest wish to performe vnto him.

Meditate on these *Euangelicall Comforts*, and thou shalt see that in the very *agonie* of *death*, God will so assist thee with his spirit, that when *Satan* looketh for the *greatest* victorie, hee shall receiue the *foulest* foile: yea, when thy *eye-*

strings

ſtrings are broken, that thou canſt not ſee the *light*, *Ieſus Chriſt* will appeare vnto thee to comfort thy *ſoule*, and his *holy Angels* will carry thee into his *heauenly Kingdome*. Then ſhall thy friends behold thee, like *Manoahs* Angell, doing wonders indeede; when they ſhall ſee a *fraile man* in his *greateſt weakneſſe* (by the meere aſſiſtance of *Gods Spirit*) ouercomming the *ſtrength* of ſinne, the *bitterneſſe* of death, and all the *power* of Satan; and in the *fire* of *Faith*, and *perfume* of *Prayer*, aſcend vp with *Angels* victoriouſly into Heauen. Luke 16. 22.

An admonition to them who come to viſit the ſicke.

THey who come to viſit the ſicke, muſt haue a ſpeciall care not to ſtand *dumbe* and *ſtaring* in the ſicke perſons face

face to disquiet him; nor yet to speake *idly*, and to aske *unprofitable* questions as most doe.

If they see therefore that the sicke party is like to dye, let them not dissemble: but louingly and discreetly admonish him of his *weaknesse*, and to prepare for eternall life. One houre *well spent*, when a mans life is almost *out-spent*, may gaine a man the assurance of eternall life. Sooth him not with the vaine hope of *this life*, lest thou betray his soule to *eternall death*. Admonish him plainly of his estate, and aske him briefly these or the like Questions.

Questions to be asked of a sicke man, that is like to dye.

DOest thou beleeue that Almighty God, the Trinitie of Persons in vnitie of Essence, hath by his power made heauen

heauen and earth, and all things therein? and that hee doth ſtill by his *diuine prouidence* gouerne the ſame? So that nothing comes to paſſe in the *world*, nor to *thy ſelfe*, but what *his diuine hand and counſell had determined before to be done?*

2 Doſt thou confeſſe that thou haſt tranſgreſſed and broken the holy *Commandements* of Almighty God, in *thought*, *word*, and *deede?* and haſt deſerued for breaking his *holy Lawes*, the *Curſe of God*, which containeth *all the miſeries of this life*, and *euerlaſting torments* in Hell fire, when this life is ended, if ſo be that God ſhould deale with thee according to thy *deſerts?*

3 Art thou not *ſorry* in thy heart, that thou haſt ſo broken his *Lawes*, and neglected his *Seruice* and worſhip, and ſo much followed the *world*, and thine owne *vaine pleaſures?*

And

And wouldest thou not leade a *holier life*, if thou wert to *beginne* againe?

4 Doest thou not from thy *heart* desire to bee reconciled vnto God in *Iesus Christ* his *blessed Sonne*, thy *Mediator*, who is *at the right hand of God in heauen, now appearing for thee in the sight of God*, and *making request vnto him for thy* Soule?

Rom. 8. 34.

Heb. 9. 24.

5 Doest thou renounce all confidence in all other *Mediators* or *Intercessors*, *Saints* or *Angels*, beleeuing that *Iesus Christ the onely Mediator of the New Testament*, is able *perfectly to saue them that come vnto God by him, seeing hee euer liueth to make intercession for them.* And wilt thou with *Dauid* say vnto *Christ*, *Whom haue I in heauen but thee?* And *there is none vpon earth that I desire besides thee.*

Heb. 9. 11. 1 Tim. 2. 5.

Heb. 7. 25.

Psal 73. 25.

6 Doest thou *confidently* beleeue and hope to be *saued* by the

the *onely merits* of that *bloudy* death and paſſion which thy Sauiour *Iesus Chriſt* hath ſuffered for thee? not putting any hope of ſaluation in thine *owne merits*, nor in any *other meanes* or creatures? being aſſuredly perſwaded, *that there is not ſaluation in any other*: and *that there is none other name vnder heauen, whereby thou muſt be ſaued.*

Acts 4.12.

Acts 10. 43.

7 Doeſt thou heartily *forgiue* all wrongs and offendes done or offered vnto thee, by any manner of perſon whatſoeuer? And doeſt thou as willingly (from thy heart) *aske forgiuenesse* of them whom thou haſt grieuouſly wronged in word or deede? And doeſt thou caſt out of thy heart all *malice* and *hatred*, which thou haſt borne to any body; that thou maiſt appeare before the face of *Chriſt* (the *Prince of peace*) in *perfect loue* & *charitie*?

Iſay 26. 20.

Iſay 9. 6. Heb. 12. 14.

8 Doth thy conſcience tell thee of any thing, which thou haſt wrongfully taken, and doſt ſtill with-hold, from any *widow* or *fatherleſſe children*, or from any other perſon whomſoeuer? Be aſſured that vnleſſe thou ſhalt *reſtore*, like *Zacheus*, thoſe goods and lands (if thou be able) thou canſt not *truely repent*; and without *true repentance* thou canſt not be *ſaued*, nor looke *Chriſt* in the face when thou ſhalt appeare before his Iudgement-ſeate.

9 Doeſt thou *firmely beleeue*, that thy *body* ſhall be *raiſed vp* out of the *Graue*, at the ſound of the *laſt Trumpet*? and that thy body and ſoule ſhall be vnited together againe in the *reſurrection day*, to appeare before the *Lord Ieſus Chriſt*; and thence to goe with him into the kingdome of heauen, to liue in euerlaſting bliſſe and glory?

If

If the ſicke party ſhall anſwere to all theſe queſtions like a faithfull Chriſtian; then let all who are preſent, ioyne together and pray for him, in theſe or the like words.

A Prayer to be ſaid for the ſicke, by them who viſit him.

O Mercifull Father, who art the Lord and giuer of life, and to whom *belongs the iſſues of death*: wee thy Children here aſſembled, doe acknowledge, that (in reſpect of our manifold ſinnes) we are not worthy to aske any bleſſing for our ſelues at thy hands: much leſſe to become ſuiters to thy *Maieſtie* in the behalfe of others: yet becauſe *thou haſt commanded* vs to pray one for another, *eſpecially* for the *ſicke*: and haſt Iames 5.

promiſed *that the prayers of the righteous ſhall auaile much with thee*: in the *obedience* therefore of thy *Commandement*, and *confidence* of thy gracious *promiſe*, wee are bold to become humble ſuiters vnto thy diuine Maieſtie, in the behalfe of this our deare Brother (*or Siſter*) whom thou haſt viſited with the *chaſtiſement* of thine owne fatherly hand. Wee could gladly wiſh the *reſtitution* of his health, and a *longer continuance* of his life, and Chriſtian *Fellowſhip* amongſt vs: but for as much as it appeareth (as farre as wee can diſcerne) that thou haſt appointed by *this viſitation*, to call for him out of this mortall life: wee ſubmit *our wils* to *thy bleſſed will*, and humbly intreate for *Ieſus Chriſt* his ſake, and the merits of his bitter death and Paſſion (which he hath ſuffered for him) that thou wouldeſt

deſt pardon, and forgiue vnto him *all his ſinnes*: as well that wherein he was *conceiued* and *borne*, as alſo all the offences and tranſgreſſions, which euer ſince, to this *day* and *houre*, he hath committed in *thought*, *word*, and *deed*, againſt thy diuine Maieſtie. Caſt them behinde thy backe: *remoue them as farre from thy preſence, as the Eaſt is from the Weſt*. Blot them out of thy remembrance: lay them not to his charge: waſh them away with the *bloud* of *Chriſt*, that they may no more be ſeene: and deliuer him from all the Iudgements which are due vnto him for his ſins, that they may neuer trouble his conſcience, nor riſe in iudgement againſt his Soule: and *impute* vnto him the *righteouſneſſe* of Ieſus Chriſt, whereby hee may appeare *righteous* in thy ſight. And in his extremitie at this time, we beſeech Pſal. 103.

thee looke downe from heauen vpon him with those eyes of grace & compassion, wherewith thou art wont to looke vpon thy children in their affliction and miserie. Pitty thy wounded Seruant, like the good *Samaritan:* for here is a licke *Soule* that needeth the helpe of *such a heauenly Physitian. O Lord increase his Faith,* that he may beleeue that *Christ dyed* for him, and that his bloud cleanseth him from all his sins: and eyther *assuage* his *paine,* or else *increase* his *patience* to endure thy blessed will and pleasure. And good Lord, lay *no more* vpon him, then thou shalt enable him to beare. *Heaue* him vp vnto thy selfe, with those *sighes* and *groanes,* which cannot bee expressed. Make him *now* to feele what is the hope of his *Calling:* and what is the exceeding *greatnes* of thy *Mercy* and power towards

wards them that *beleeue* in thee. And in his *weakneſſe*, O Lord ſhew thou thy *ſtrength*. Defend him againſt the *ſuggeſtions* and *temptations* of *Satan*: who (as hee hath all his life time) will now in his weakeneſſe eſpecially ſeeke to *aſſaile* him, and to deuoure him. Oh *ſaue* his *ſoule*, and *reprone Satan*, and command thy *holy Angels* to be about him, to ayde him, and to chaſe away all euill and malignant Spirits farre from him. Make him more and more to loath this world, and *to deſire to be looſed, and to be with Chriſt*. And when that *good houre* and time ſhall come (wherin thou haſt determined to call for him out of this preſent life) giue him grace *peaceably* and *ioyfully* to yeeld vp *his Soule into thy mercifull hands*, and doe thou receiue her into thy mercy, and let thy *bleſſed Angels* carry her into thy kingdome.

dome. Make his *last hours* his *best hours*: his *last words* his *best words*: and his *last thoughts* his *best thoughts*. And when the *sight* of his eyes is gone, and his *tongue* shall faile to doe his office: grant (O Lord) that his *Soule* may (with *Stephen*) behold Iesus Christ in heauen ready to receiue him: and that thy *Spirit* within him, may *make requests for him, with sighes which cannot be expressed.* Teach vs *in him* to reade and see our *owne end* and *mortalitie*: and therefore to be carefull to *prepare* our selues for our *last ends*, and put our selues in a readinesse against the time that thou shalt call *for vs* in the like manner. Thus, Lord, wee recommend this our deare Brother *(or Sister)* thy sicke seruant, vnto thy eternal grace and mercy, in that Prayer, which Christ our Sauiour hath taught vnto vs.

Rom. 8. 26.

Our

Our Father which art in Heauen, &c.

Thy grace, O Lord Ieſus Chriſt: thy loue, O heauenly Father: thy comfort and conſolation, O holy Spirit, bee with vs all, and eſpecially with this thy ſicke ſeruant, to the end, and in the end. Amen.

Let them reade often vnto the Sicke, ſome ſpeciall Chapters of the holy Scriptures: as,

The three firſt Chapters of the Booke of *Iob.*

The 34. Chapter of *Deuteronomie.*

The two laſt Chapters of *Ioſuah.*

The 17. Chapter of the firſt of *Kings.*

The 2. 4. and 12. Chapters of the ſecond of *Kings.*

The 14. and 19. Chapters of *Iob.*

The 38. 40. and 65. Chapters of *Iſay.*

The Hiſtory of the Paſſion of Chriſt.

The 8. Chapter to the *Romans.*

The 15. Chapter of the firſt Epiſtle to the *Corinthians.*

The 4. of the firſt Epiſtle to the *Theſſalonians.*

The 5. Chapter of the ſecond Epiſtle of *Paul* to the *Corinthians.*

The firſt and laſt Chapters of *S. Iames.*

The 11. and 12. to the *Hebrewes.*

The firſt Epiſtle of *Peter.*

The three firſt, and the three laſt Chapters of the *Reuelation,* or ſome of theſe.

And ſo exhorting the ſicke partie to *wait* vpon God by *faith* and *patience,* till hee ſend for him; and praying the Lord to ſend them a ioyfull meeting in the *Kingdome* of *Heauen,* and a *bleſſed Reſurrection* at the laſt day: they may depart at their

their *pleaſure*, in the *peace* of God.

Conſolations againſt Impatiencie in ſickneſſe.

IF in thy ſickneſſe by extremitie of paine thou be driuen to impatiencie; meditate:

1 That thy *ſinnes* haue deſerued the *paines* of *hell*: therefore thou maieſt with greater patience endure theſe *fatherly corrections*.

2 That theſe are the *ſcourges* of thy heauenly *father*, and the *rod* is in his *hand*. If thou didſt ſuffer with reuerence being a *childe*, the correction of thy *earthly Parents*; how much rather ſhouldeſt thou now ſubiect thy ſelfe (being the *Childe* of *God*) to the chaſtiſement of thy *heauenly Father*, ſeeing it is for thine *eternall* good? Heb. 12. 9.

3 That

Vir dolorum. Isay 53. 3.

3 That Christ suffered in his soule and body *farre greiuouser paines* for thee: therefore thou must more willingly suffer his blessed *pleasure* for thine *owne good*. Therefore 1 Pet. 2.21. saith *Peter*, *Christ suffered for you, leauing you an example, that yee should follow his steps.* And, Heb. 12.1.2. *Let us* (saith Saint *Paul*) *runne with ioy the race that is set before vs, looking vnto Iesus the Author and finisher of our Faith, who for the ioy that was set before him, endured the Crosse, &c.*

1 Pet 5.9. S. Romitus *cum quotannis grauì morbo tentaretur à Deo; doluit, quod vno anno liber esset, ac si à Deo tunc desertus fuisset.* Vit Patr. 2. p. c. 18.

4 That these afflictions which now you suffer, *are none other, but such which are accomplished in your brethren that are in the World*, as witnesseth *Peter*: Yea, *Iobs afflictions* were farre *more grieuous*. There is not *one* of the *Saints*, which now are at *rest* in heauenly ioyes but endured as much as you doe, before they went thither:

thither: yea, many of them *willingly* suffered all the *torments* that Tyrants could inflict vpon them, that they might come to those heauenly ioyes whereunto you are now called. And you haue a promise, that *the God of all grace, after that you haue suffered a while, will make you perfect, stablish, strengthen, and settle you.* And that *God of his fidelitie, will not suffer you to be tempted aboue that you are able, but will with the temptation also make a way to escape, that yee may be able to beare it.* 1 Pet. 5. 10. 1 Cor. 10. 13

5 That God hath *determined* the time when thy affliction shall *end*, as well as the time when it *began*. *Thirty eight yeares* were appoynted the the *sicke man* at *Bethesdaes* Poole. *Twelue yeares* to the Woman with the *bloudy issue*. *Three Moneths* to *Moses*. *Tenne dayes tribulation* to the Iohn 5. 5. Mat. 9. 20. Exod. 2. 2. Apoc. 2. 10.

An-

Angell of the Church of *Smyrna*. *Three dayes plague* to *David*. Yea, the number of the godly mans *teares* are *registred* in *Gods Booke*, and the *quantity* kept in his *bottle*.

2 Sam. 24. 13
Psal. 56. 8.

The time of our troubles (saith *Christ*) is but a *Modicum*. Gods *Anger* lasts but a *Moment* (saith *David*.) A *little season* (saith the *Lord*) and therefore cals all the time of our paine, but the *houre of sorrow*. *David*, for the *swiftnesse* thereof, compares our present trouble to a *Brooke*: and *Athanasius* to a *Showre*. Compare the *longest misery* that man endures in this life, to the *eternitie of heauenly ioyes*: and they will appeare to be *nothing*. And as the sight of a *Sonne* safe *borne*, makes the *Mother* forget all her former *deadly paine*: so the sight of *Christ* in heauen, who was *borne for thee*, will make all these pangs of death to

Modicum & videbo vos.
Iohn 16. 16.
Psal. 80.
Apoc. 6. 11.

Iohn. 16.
Psal. 110. 7.

Nubecula est cito transibit.

Iohn 16. 21.

to be quite forgotten, as if they had neuer beene: like *Stephen*, who as ſoone as he ſaw *Chriſt*, forgat his owne *wounds*, with the *horrour* of the *Graue*, and *terrour* of the *ſtones*: and ſweetly yeelded his *Soule* into the hands of his *Sauiour*. Forget thine owne *paine*, thinke of *Chriſts wounds*. *Be faithfull vnto the death, and he will giue thee the Crowne of eternall life.* Acts 7. Apoc. 2. 10.

6 That you are now called to *Repetitions* in Chriſts *Schoole*: to ſee how much *Faith*, *Patience*, and *Godlineſſe* you haue learned all this while: and whether you can, like *Iob*, *receiue* at the hand of God *ſome euill*, as well as you haue hitherto *receiued* a great deale of *good*? As therefore you haue alwayes prayed, *Thy will be done*, ſo be not now *offended* at this which is done by his *holy will*. Iob 2. 10.

7 That *all things ſhall worke together* Rom. 8. 28.

Angell of the Church of *Smyrna*. *Three dayes plague* to *Dauid*. Yea, the number of the godly mans *teares* are *regiſtred* in *Gods Booke*, and the *quantity* kept in his *bottle*.

2 Sam. 24. 13
Pſal. 56. 8.

The time of our troubles (ſaith *Chriſt*) is but a *Modicum*. Gods *Anger* laſts but a *Moment* (ſaith *Dauid*.) A *little ſeaſon* (ſaith the *Lord*) and therefore cals all the time of our paine, but the *houre of ſorrow*. *Dauid*, for the *ſwiftneſſe* thereof, compares our preſent trouble to a *Brooke*: and *Athanaſius* to a *Showre*. Compare the *longeſt miſery* that man endures in this life, to the *eternitie of heauenly ioyes*: and they will appeare to be *nothing*. And as the ſight of a *Sonne* ſafe *borne*, makes the *Mother* forget all her former *deadly paine*: ſo the ſight of *Chriſt* in heauen, who was *borne for thee*, will make all theſe pangs of death to

Modicum & videbo vos.
Iohn 16. 16.
Pſal. 80.
Apoc. 6. 11.

Iohn. 16.
Pſal. 110. 7.

Nubecula eſt cito tranſibit.

Iohn 16. 21.

to be quite forgotten, as if they had neuer beene: like *Stephen*, who as ſoone as he ſaw *Chriſt*, forgat his owne *wounds*, with the *horrour* of the *Graue*, and *terrour* of the *ſtones*: and ſweetly yeelded his *Soule* into the hands of his *Sauiour*. Forget thine owne *paine*, thinke of *Chriſts wounds*. *Be faithfull vnto the death, and he will giue thee the Crowne of eternall life.* Acts 7. Apoc. 2. 10.

6 That you are now called to *Repetitions* in Chriſts *Schoole*: to ſee how much *Faith*, *Patience*, and *Godlineſſe* you haue learned all this while: and whether you can, like *Iob*, *receiue* at the hand of God *ſome euill*, as well as you haue hitherto *receiued* a great deale of *good*? As therefore you haue alwayes prayed, *Thy will be done*, ſo be not now *offended* at this which is done by his *holy will*. Iob 2. 10.

7 That *all things ſhall worke together* Rom. 8. 28.

Verse 38.

39.

together for the best to them that loue God; insomuch that *neither death nor life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate vs from the loue of God, which is in Iesus Christ our Lord.* Assure your selfe that euery *pang* is a preuention of the *paines* of Hell; euery *respite* an *earnest* of Heauens *rest*: and how many *stripes* doe you esteeme heauen *worth?* As your life hath beene a *comfort* to others: so giue your friends a *Christian example* to die, and deceiue the *Diuell*, as *Iob* did. It is but the *Crosse of Christ* sent before, to *crucifie* the loue of the World *in thee*: that thou maist goe eternally to *liue* with *Christ*, who was *crucified for thee*. As thou art therefore a *true Christian*, take vp (like *Simon of Cyrene*) with both thy armes his holy *Crosse*, carry it *after* him, *vnto* him; thy paines will shortly

Morbus non malis adnumerandus, quia multis vtiliter accidit, Basil. in Hexam. *Morbus est vtilis quædã institutio, quæ docet caduca aspernere & cœlestia spirare.* Nazian. ad Philagrium.

ſhortly *paſſe*, thy ioyes ſhall neuer *paſſe* away.

Conſolations againſt the feare of Death.

IF in the time of thy *ſickneſſe*, thou findeſt thy ſelfe *fearefull to dye*; meditate:

1. That it argueth a *daſtardly* minde to feare that *which is not*. For in the *Church of Chriſt* there is no *Death*, *Iſa.* 25.7.8. And *Whoſoeuer liueth and beleeueth in Chriſt, ſhall neuer dye*, *Iohn* 11.26. Let them feare death, who liue without *Chriſt*. Chriſtians die not; but when they *plaaſe* GOD, they are like *Enoch* tranſlated vnto God. Their paines are but *Eliahs fiery Chariot* to carry them vp to heauen: or like *Lazarus ſores*, ſending them to *Abrahams boſome*. In a word, if thou be one of them that like

Gen. 5.24.

1 King. 2.11. 12.

Luke 16.23.

like *Lazarus, loueſt Ieſus, thy ſickeneſſe is not vnto the death, but for the glory of God*: who of his loue changeth thy *liuing death* to an *euerlaſting life*. And if many Heathen men, as *Socrates, Curtius, Seneca, &c.* dyed *willingly* (when they might haue liued) in *hope* of the *immortality* of the *ſoule*; wilt thou being trained ſo long in *Chriſts Schoole*; (and now called to the *Marriage Supper* of the *bleſſed Lambe, Apoc.* 19.7.) be one of thoſe *Gueſts* that *refuſe* to goe to that *ioyfull Banquet*? God forbid.

Ioh. 14.

2 Remember that thy abode here is but the *ſecond degree* of thy life: for after thou hadſt *firſt* liued *nine moneths* in thy *Mothers wombe*, thou waſt of neceſſity driuen thence to liue here in a *ſecond degree* of life. And when that *number of Moneths* which GOD hath *determined* for this *life*, are expired;

Iob 14. 5.

pired; thou muſt likewiſe leaue *this*, and paſſe to a *third degree* in the other world, which *neuer ends*. Which to them that liue and dye in the Lord, ſurpaſſeth as farre this *kinde* of *life*: as this doth that which one liues in his *Mothers womb*. To this laſt and *excellenteſt degree* of life, thorough this *doore* paſſed *Chriſt* himſelfe; and all his *Saints* that were *before thee*: and ſo ſhall all the reſt *after them* and *thee*. Why ſhouldeſt thou feare that which is *common* to all *Gods Elect*? Why ſhould that be *vncouth* to thee, which was ſo *welcome* to all them? Feare not death: for as it is the *Exodus* of a *bad*, ſo it is the *Geneſis* of a *better* world: the *end* of a *temporall*, but the *beginning* of an *eternall life*.

Mors præſentis vitæ exitus & introitus melioris, Ber. *in Epiſt. ad Rom.*

3 Conſider that there are but *three things* that can make *death* ſo *feareſull* vnto thee: firſt, the *loſſe* thou haſt *thereby*: ſecondly,

secondly, the *paine* that is *therein*: thirdly; the *terrible effects* which follow *after*. All these are but false *fires*, and causeless *feares*. For the first, if thou leauest here *vncertaine goods* which *Theeues* may *rob*; thou shalt finde in Heauen a *true treasure* that can neuer be taken away: these were but *lent* thee as a *Steward* vpon *accounts* those shall be *giuen* thee as thy *reward* for euer. If thou leauest a *louing Wife*; thou shalt be maried to Christ *which* is *more louely*. If thou leauest *Children* and *Friends*; thou shalt there finde all thy *religious* Ancestors, and Children departed: yea, *Christ*, and all his blessed *Saints* and *Angels*. And as many of thy Children as be *Gods Children*, shall thither follow after thee. Thou leauest an *earthly possession*, and a *house of clay*: and thou shalt enioy an *Heauenly inheritance* and

Mat. 6. 9. 10.

Iohn 14. 1.

2 Cor. 5. 1.

and *mansion of glory*: which is purchased, prepared, & reserued for thee. What hast thou lost? Nay, is not death vnto thee *gaine? Goe home, goe home*; and we will follow after thee.

Secondly, for the *paine* in Death; the *feare* of Death more *paines* many then the very *pangs* of death: for many a Christian dies without any great *pangs* or *paines*. Pitch the *Anchor* of thy *hope* on the *firme ground* of the *Word of God*, who hath promised *in thy weakenesse to perfect his strength, and not to suffer thee to be tempted aboue that thou art able to beare*. And Christ will shortly turne all thy *temporall paines* to his *eternall ioyes*.

Timor mortis ipsa morte peior.

2 Cor. 12.9.

1 Cor. 10.13

Lastly, as for the *terrible effects* which follow *after* death, they belong not vnto thee being a *Member* of *Christ*; for *Christ* by his death hath taken away the *sting* of death to the

the *faithfull*: ſo that now there
Rom. 8. 1. is no *condemnation to them that are in Chriſt Ieſus.* And *Chriſt*
Iohn 5. 24. hath proteſted, that *he that beleeueth in him, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death vnto life.* Hereupon the *holy Spirit* from Heauen ſaith, *Bleſſed are the dead which die in the Lord:* and that *from thenceforth they reſt from their labours, and their workes doe follow them.* In reſpect therefore of the faithfull, *death is ſwallowed vp into victory*, and his *ſting*, which
1 Cor. 15. 1 Theſ. 4. Eſa. 26. Apoc. 14. 1 Ioh. 14. 1. is *ſinne* and the *puniſhment thereof*, is taken away by Chriſt. Hence Death is called in reſpect of our *bodyes*, *a ſleepe* and *reſt*: In reſpect of our *ſoules*, *a going to our heauenly Father*: *a departing in peace*: *a remouing from this body to goe to the Lord*: *a diſſolution of ſoule and body to be with Chriſt.* What ſhall I ſay? *Precious in the ſight*

ἀπολυσις ἐν εἰρήνῃ. Luke 2. 2 Cor. 5. Phil. 1. ἀνάλυσις *Mors porta gloriæ*, Gr. g. *Iuuua vnta*, Bernard.

of

of the Lord is the death of his Saints. These paines are but thy *throws* and *trauell* to bring forth *Eternall Life.* And who would not passe through hell to go to Paradise? much more through *death?* There is nothing *after death* that thou needest *feare*: not thy *sinnes*; because *Christ* hath paid thy *ransome*: not the *Iudge*; for he is thy *louing Brother*: not the *Graue*; for it is the *Lords Bed*: not *Hell*; for thy *Redeemer* keepes the *Keyes*: not the *Diuell*; for *Gods holy Angels pitch their tents about thee*, and will not leaue thee till they bring thee to Heauen. Thou wast neuer neerer *Eternall life*; glorifie therefore *Christ* by a *blessed death.* Say cheerfully, *Come Lord Iesus*, for thy Seruant commeth vnto thee, I am *willing*, Lord helpe my *weakenesse.*

Seauen

Seauen sanctified Thoughts, and mourneful Sighes of a sicke man, ready to dye.

NOw forasmuch as God of his infinite mercy doth so *temper* our paine and sicknesse, that we are not alwayes oppressed with extremities: but giues vs in the middest of our extremities some *respite*, to ease and refresh our selues; thou must haue an especiall care (considering how *short* a time thou hast either *for euer* to lose or to obtaine Heauen) to make vse of euery *breathing* time, which God doth afford thee: and during that *little* time of *ease*, to gather *strength* against the fits of *greater anguish*. Therefore in these times of relaxation and ease, vse some of these short *thoughts* and *sighes*.

The

The first Thought.

SEeing euery man enters into this life in *teares*, paſſeth it in *ſweat*, and ends it in *ſorrow*; ah what is there it in, that a man ſhould deſire to liue any longer in it! Oh what a folly is it, that when the *Mariner* roweth with all his force to arriue at the *wiſhed Port*; and that the *Traueller* neuer reſteth till hee come to his iourneyes end; wee *feare* to diſcry our Port; and therefore would *put backe* our Barke, to be longer *toſſed* in this continual *tempeſt?* we *weepe* to ſee our *iourneyes end*; and therefore deſire our iourney to be lengthened, that we might be more tyred with a *toule* and *comberſome way*.

The ſpirituall Sigh thereupon.

O Lord, this life is but a troubleſome pilgrimage:

Gen.47.9. *few* in daies, but *full* in euils; and I am weary of it, by reason of my sins. Let me therefore (O Lord) intreat thy Maiesty in this my *bed of sickneſſe*, as *Elias* did vnder the *Iuniper tree in his affliction*; 1 Reg.19.4. *It is now enough, O Lord, that I haue liued so long* in this vale of miſery; *take my ſoule into thy mercifull hands, for I am no better then my Fathers.*

The ſecond Thought.

Rom.7.24. THinke with what a *body of ſinne* thou art loaden, what great *ciuill warres* are contained in a *little world*; the *fleſh fighting againſt the ſpirit: paſſion* againſt *reaſon*: *Earth* againſt *Heauen*: and the world *within* thee banding it ſelfe for the world *without* thee; and that but *one* onely meane remaines to end this conflict, *Death*: which (in Gods appointed time)

Iames 4.1. Gal.5.17.

time) will ſeparate thy *Spirit* from thy *fleſh*: the *pure* and *regenerate part* of thy ſoule, from that part which is *impure* and *vnregenerated*.

The ſpirituall Sigh vpon the ſecond Thought.

O *Wretched man that I am, who ſhall deliuer me from the body of this death!* O my ſweet Sauiour Ieſus Chriſt, *thou haſt redeemed me with thy precious bloud.* And *becauſe thou haſt deliuered my ſoule from ſin, mine eyes from teares, and my feet from falling*; I doe here from the very bottome of my hart, aſcribe the whole *praiſe* and *glory* of my ſaluation, to thy onely *grace* and *mercy*, ſaying (with the holy *Apoſtle*) *Thanks be vnto God, which hath giuen me the victory through our Lord Ieſus Chriſt.*

Rom. 7. 24.

1 Pet. 2.

Apoc. 5. 9.

Pſal. 116. 8.

1 Cor. 15. 57

Pſal. 145. 9.

The third Thought.

THinke how it behooues thee, to bee aſſured that thy ſoule is *Chriſts*: for *death* hath taken ſufficient *gages* to aſſure himſelfe of thy *body*, in that *all* thy ſenſes begin already to dye, ſaue onely the ſenſe of *paine*: but ſith the *beginning* of thy being *began* with *paine*: maruell the leſſe if thy *end* conclude with *dolours*. But if theſe *temporall* dolours (which onely afflict the body) be ſo painefull: O Lord, *who can endure the deuouring fire? who can abide the euerlaſting burning?*

Iſay 33.14.

The ſpirituall Sigh vpon the third Thought.

O Lord Ieſus Chriſt, the Sonne of the liuing God, who art the onely *Phyſitian* that canſt eaſe my *body* from paine,

paine, and reſtore my *Soule* to life eternall: put thy *Paſſion*, *Croſſe* and *Death*, betwixt my *Soule* and thy *Iudgements*: and let the merits of thy *Obedience* ſtand betwixt thy Fathers *Iuſtice* and my *diſobedience*: and from theſe *bodily paines* receiue my Soule into thine euerlaſting peace: for I cry vnto thee with *Stephen*, *Lord Ieſus receiue my ſpirit*. Acts 7. 59.

The fourth Thought.

THinke that the *worſt* that death can doe, is but to ſend thy ſoule *ſooner* then thy fleſh would bee willing to *Chriſt* and his heauenly ioyes: Remember that *that worſt*, is thy *beſt hope*. The *worſt* therefore of death, is rather a helpe then a harme.

The ſpirituall Sigh vpon the fourth Thought.

O Lord Ieſus Chriſt the Sauiour of all them that put their truſt in thee: forſake not him that in *miſery* flyeth vnto thy *Grace* for ſuccour and mercie. Oh ſound that *ſweet* voyce in the eares of my ſoule, which thou ſpokeſt vnto the *penitent Theefe* on the
Luke 23.43. *Croſſe, This day thou ſhalt be with me in Paradiſe*: For I, O Lord, doe (with the Apoſtle) from my *ſoule* ſpeake vnto thee, *I de-*
Phil.1.23. *ſire to be diſſolued and to be with Chriſt.*

The fift Thought.

THinke (if thou feareſt to
Iſai.25.7.8. dye) *That in Mount Sion there is no death: for he that be-*
Iohn 11.25. *leeueth in Chriſt ſhall neuer dye.*

And

And if thou desirest to liue, without doubt the *life eternall* (whereunto this death is a *passage*) *surpasseth all.* There do all the faithfull departed (hauing ended their miseries) liue with *Christ* in ioies: and thither shall all the godly which *survive*, be gathered out of their troubles, to enioy with him *eternall* rest.

The spirituall Sigh on the first Thought.

O Lord, thou seest the malice of Satan, who (not contenting himselfe, *like a roaring Lion all the daies* and *nights* of our life, to seeke our destruction) shewes himselfe most *busiest*, when thy children are *weakest*, & neerest to their end. *O Lord reproue him*, & preserue my soule. Hee seekes to terrifie me with *death*, which my *sinnes* haue *deserued*; but let thy *holy Spirit* comfort my soule with the assurance of eternall life, 1 Pet. 5. 8.

which thy *bloud* hath *purchased*. Asswage my *paine*, increase my *patience*, and (if it be thy blessed will) end my *troubles*; for my soule beseecheth thee with old blessed *Simeon*, *Lord, now let me thy seruant depart in peace, according to thy word.*

Luke 2. 29.

The sixt Thought.

THinke with thy selfe what a blessing God hath bestowed vpon thee aboue *many millions* of the world, that whereas they are eyther Pagans, who worship not the true God: or Idolaters who worship the true God falsly: Thou hast liued in a *true Christian Church*, and hast grace to dye in the *true Christian Faith*, and to be buryed in the *Sepulcher of Gods Seruants*; who all waite for the *hope of Israel*, the *raising* of their bodies in the *resurrection* of the *iust*.

Acts 26. 6. 7.

Luke 14. 14.

The

The ſpirituall Sigh vpon the ſixt Thought.

O Lord Ieſus Chriſt, *who art the reſurrection, and the life, in whom whoſoeuer beleeueth, ſhall liue, though hee were dead; I beleeue that whoſoeuer liueth and beleeueth in thee, ſhall neuer dye. I know that I ſhall riſe againe in the reſurrection of the laſt day: for I am ſure, that thou my Redeemer liueſt. And though that after my death wormes deſtroy this body, yet I ſhall ſee thee, my Lord, and my God, in this fleſh.* Grant therefore, O Chriſt, for thy bitter death and paſſions ſake, that at that day I may be *one* of them to whom thou wilt pronounce that ioyfull ſentence; *Come yee bleſſed of my Father, inherit the Kingdome prepared for you before the foundation of the world.*

Iohn 11. 25. 26. Verſe 24.

Iob 19. 25. 26.

Mat. 25. 34.

The seauenth Thought.

Gal.3.13. Lam.2.12.

THinke with thy selfe how Christ endured for thee a *cursed death*, and the *wrath of God*, which was due vnto thy sinnes, and what terrible *paine* and cruell *torments* the *Apostles* and *Martyrs* haue voluntarily suffered for the defence of Christs faith, when they might haue *liued* by *dissembling* or *denying* him: how much more willing shouldest thou be to depart in the *faith of Christ*, hauing *lesse paines* to torment thee, and *more* meanes to comfort thee?

The spirituall Sigh vpon the seauenth Thought.

O Lord, my sinnes haue deserued the *paines of Hell, and eternall death*; much more these *fatherly corrections* where with-

with thou doeſt afflict mee: *But O bleſſed Lambe of God, which takeſt away the ſinnes of the world, haue mercy vpon mee, and waſh away all my filthy ſinnes with thy moſt precious bloud: and receiue my ſoule into thy heauenly Kingdome; for into thy hands, O Father, I commend my ſpirit, and thou haſt redeemed me, O Lord, thou God of truth.*

Iohn 1.29.

Apoc. 5.1.
Luke 23.42.

Pſal. 31. 5.

The ſicke perſon ought now to ſend for ſome godly and religious Paſtor.

IN any wiſe, remember (if conueniently it may bee) to ſend for ſome godly and religious *Paſtor*, not onely *to pray* for thee at thy death (for God in ſuch a caſe hath promiſed *to heare the prayers of the righteous* [a] *Prophets, and* [b] *Elders of the Church*) but alſo vpon thy *confeſſion*

[a] Gen. 20. 7. Iere. 18. 20. & 15. 1. Ezek 4 14. 1 Sam. 9 7. & 12. 19. 23.
[b] Iam. 5. 14. 5. 16.

confeſſion and *vnfained repentance* to *abſolue* thee of thy ſinnes. For as Chriſt hath giuen him a *calling* to [c] *baptize thee vnto repentance for the remiſſion of thy ſinnes*: ſo hath he likewiſe giuen him a *calling, and* [d] *power, and* [e] *authoritie*, (vpon repentance) *to abſolue thee from thy ſinnes.* [f] *I will giue thee the Keyes of the Kingdome of Heauen: and whatſoeuer thou ſhalt binde vpon earth, ſhall be bound in heauen: and whatſoeuer thou ſhalt looſe on earth, ſhall be looſed in heauen.* And againe, *Verily, I ſay vnto you, whatſoeuer yee binde in earth, ſhall be bound in heauen: and whatſoeuer yee looſe in earth, ſhall be looſed in heauen.* And againe, *Receiue yee the holy Ghoſt: whoſoeuers ſinnes ye remit they are remitted vnto them, and whoſoeuers ſinnes yee retaine, they are retained.* This doctrine was as ancient in the Church of God as *Iob*: for *Elihu* tels him, *That*

c Marke 1.4 Acts 19.4.
d 1 Cor. 5.4
e 2 Cor. 10.8
f Mat. 16.19
Mat. 18.18.
Iohn 20.21. 23
Iob 33.13.

That when God ſtrikes a man with malady on his bed, ſo that his ſoule draweth neere the graue, & his life to the buriers: if there be any meſſenger with him, or an interpreter, one of a thouſand, to declare vnto man his righteouſneſſe, then will hee haue mercy vpon him, &c. And anſwerable hereunto (ſaith Saint *Iames*) *if the ſicke haue committed ſinnes* (vpon his Repentance, and the Prayer of the Elders) *they ſhall be forgiuen him. Theſe haue power to ſhut heauen, and to deliuer* (the ſcandalous impenitent ſinner) *to Satan.* For, *the weapons of their warfare are not carnall, but mighty, through God, to caſt downe, &c. and to haue vengeance in readineſſe againſt all diſobedience.* They haue the *key* of *looſing*, therefore the *power* of *abſoluing*.

Iam. 5. 17. 18

Apoc 11. 6.

1 Cor. 5. 5.

1 Cor. 10. 3. &c.

Marke 16.

Miniſtri peccata remittunt, non ἀυτεξουσίως, *ſed* ὑπηρετικῶς.

The *Biſhops*, and *Paſtors* of the Church, doe not forgiue ſinne by any *abſolute power* of

1 Cor. 5. 4.

1 Cor. 4. 1. 2

Acts 13. 38.

of their owne (for ſo *onely* Chriſt their Maſter forgiueth ſinnes) but *miniſterially*, as the *ſeruants* of Chriſt, and *ſtewards*, to whoſe fidelitie their Lord and Maſter hath committed his keyes; and that is, when they doe *declare* and *pronounce*, either *publikely*, or *priuately*, by the word of God, what *bindeth*, what *looſeth*, and the *mercies* of God to penitent ſinners; or his *iudgement* to impenitent and obſtinate perſons: and ſo doe *apply* the *generall promiſes* or threatnings to the *penitent* or *impenitent*. For Chriſt from *heauen* doth *by them* (as by his *Miniſters* on *Earth*) declare *whom he remitteth* and *bindeth*, and to *whom he will open the gates of heauen*, and *againſt whom* hee will ſhut them. And therefore it is not ſaid, *Whoſe ſinne yee ſignifie to be remitted*, but, *whoſe ſinnes ye remit*. They then doe remit ſinnes, becauſe

Chriſt

To this end ſaith *Baſil*, in Aſcet c. 13. *Chriſtus omnibus Paſtoribus & Doctoribus Eccleſiæ,* ἴσην ἀφεῖκε ἐξουσίαν. *æqualem tribui, poteſtatem, cuius ſignum eſt, quod omnes ex æquo ligant & ſoluunt, vt Petrus.* Papiſts dare not deny this. *Quilibet ſacerdos (quantum eſt ex virtute clauium) habet poteſtatem indifferenter in omnes.* In ſupplement. Thomæ 4.6.

Christ by their ministery remitteth sinnes, as *Christ* by his *Disciples loosed Lazarus*, *Ioh.* 11. 44. And as no water could wash away *Naamans* leprie, but the waters of *Iordan*, (though other riuers were as cleare) because *the promise* was annexed vnto the water of *Iordan*, and not of other riuers: so though another man may pronounce the *same words*, yet haue they not the like *efficacie* and *power* to worke on the conscience, as when they are pronounced from the mouth of *Christs Ministers*, because that the * *promise* is annexed to the *Word* of God in their *mouthes*: for them hath hee [a] *chosen*, [b] *separated*, and [c] *set apart* for this *worke*, and to *them* he hath committed the [d] *ministerie and word of reconciliation*; by their holy [e] *calling* and [f] *ordination* they haue receiued the [g] *holy Ghost*, and the *ministeriall power*

Verse 10.

* Iohn 20. 22. 23.

a Acts 1. 24.
b Acts 13. 2.
c Rom. 1. 1.
d 2 Cor. 5. 18. 19.
e Acts 13. 2. 1 Cor. 1. 1. Heb. 5. 4.
f Tit. 1. 5.
g Iohn 20. 22. 23. Acts 13. 2 4.

power and looſing. They are *ſent forth* of the *holy Ghoſt, for this worke whereunto he hath called them.*

And Chriſt giues his Miniſters power to forgiue ſinnes to the penitent in the ſame words that he teacheth vs in the Lords Praier to deſire God to forgiue vs our ſinnes: to aſſure all penitent ſinners, that God by his Miniſters abſolution doth fully, through the merits of Chriſts bloud, forgiue them all their ſins. So that what Chriſt decreeth in heauen, *in foro iudicy*, the ſame hee declareth on earth by his *reconciling Miniſters, in foro pœnitentiæ*: ſo that as God hath *reconciled the world to himſelfe by Ieſus Chriſt: ſo hath he* (ſaith the Apoſtle) *giuen vnto vs the miniſtery of this reconciliation.*

He that ſent them to *baptiſe*, ſaying, *Goe and teach all nations baptizing them, &c.* ſent them alſo

ἀμ τινων ἀφῆτε-τας ἁ-μαρτιας. Iohn 20.23.

Καὶ ἄ-φες ἡμῖν τὰς ἁ-μαρτίας ἡμων. Luke 11 4.

2 Cor. 5.18.

also to *remit sinnes*, saying, *As my Father sent me, so send I you, whosoeuers sinnes yee remit, they are remitted vnto them, &c.* As therefore none can *baptise*, (though he vse the same *water* and *words*) but onely the *lawfull Minister*, which Christ hath *called and authorised to this diuine and ministeriall Function*: so though others may *comfort* with *good words*; yet none can *absolue* from sinne, but onely those, to whom *Christ* hath committed the holy *ministery and word of reconciliation*: and of their *absolution* Christ speaketh, *he that heareth you, heareth me.* In a *doubtfull title* thou wilt aske the counsell of thy *skilfull Lawyer*: in *perill* of *sicknes* thou wilt know the aduise of thy *learned Physitian*. & is there no danger in *dread* of *damnation*, for a *sinner* to be his *owne Iudge*?

Iohn 20. 22. 23.

2 Cor. 2. 7. 10.

Heb. 5. 4.

2 Cor. 5. 18. 19.

Luke 10. 16.

Iudicious *Caluin* teacheth this point of doctrine most plainly:

Lib. 3. Instit. cap. 4 sect. 12

plainely: *Etsi omnes mutuo nos debeamus consolari, &c, Although* (saith hee) *wee ought to comfort and confirme one another in the confidence of Gods mercy, yet wee see that the Ministers are appointed as witnesses and sureties to ascertaine our consciences of the remission of sinnes: insomuch, as they are said to remit sinnes, and to loose soules. Let every faithfull man therefore remember, that it is his dutie (if inwardly he be vexed and afflicted with the sense of his sinnes) not to neglect that remedy which is offered vnto him by the Lord,* to wit, *that (for the easing of his conscience) hee make priuate confession of his sinnes vnto his Pastor; and that he desire his priuate endeuour for the application of some comfort vnto his soule: whose office it is (both publikely, and priuately) to administer Euangelicall Consolation to Gods people.*

Beza

Beza highly * commendeth this practise; and *Luther* saith, *that he had rather lose a thousand worlds, then suffer priuate confession to be thrust out of the Church.* Our *Church* hath euer most [a] *soundly* maintained the *truth* of this doctrine; but most *iustly* abolished the tyrannous and Antichristian abuse of *Popish auricular* confession, which they *thrust* vpon the *soules* of *Christians*, as an *Expiatory Sacrifice*, and a *meritorious satisfaction* for sinne: *racking* their Consciences to *confesse*, when they feele no distresse, and to enumerate *all* their sinnes, which is impossible; that by this meanes they might *diue* into the secrets of all men, which oft times hath proued pernitious, not only to *priuate persons*, but also to *publike states*. But the truth of Gods word is, that no person, hauing receiued *Orders* in the *Church* of *Rome*,

* *In Antith. Papatus & Christiani simi vol. 1. fol. 66. Luther tom. 6. fol. 109. & seqq.*

[a] Witnesse our Liturgy D. *Holland* absolued D. *Rainolds* at his death: who not being able to speake, kissed the hand wherewith he was absolued.

Rome, can truely *absolue* a sinner: for the keyes of *absolution* are two: the one is the Key of *Authoritie*, and that *onely* * *Christ* hath: the other is the Key of *Ministery*, and this hee [a] giues to his *Ministers*, who are therefore called, *The Ministers of Christ*: *The* [b] *Stewards of Gods Mysteries*: *The* [c] *Ambassadours of reconciliation*, *Bishops*, *Pastors*, *Elders*, *&c.* But *Christ* neuer ordained in the New Testament, any order of *sacrificing* Priests: neyther is the name of ἱερεύς, which properly signifieth *Sacerdos*, or *sacrificing Priest*, giuen to any Officer of Christ, in all the New Testament. Neyther doe wee reade in all the New Testament, of any, who confessed himselfe to a *Priest*, but *Iudas*. Neyther is there any *reall Priest* in the New Testament, but *onely Christ*. Neither is there any *part* of *his Priesthood*,

* Apoc. 3.7. Marke 2.7. Luke 5.21.
a Mat. 16.19
b 1 Cor. 4.1.
c 2 Cor. 5.20
Ministerij clauis duplex est, vna scientiæ discernendi: 1 Cor. 12.10 1 Iohn 4.1. Ier. 25.19. *alia est potestas ligandi et absoluendi.* Iohn 20. Mat. 27.4.
Heb. 7.24. 27.28.

hood, to be now accompliſhed on *Earth*, but that which he fulfilleth in *Heauen*, by *making interceſſion* for vs. Seeing therefore Chriſt neuer ordained any Order of *ſacrificing Prieſts*: and that *Popiſh Prieſts* ſcorne the name of *Miniſters of the Goſpell*, to whom onely Chriſt committed his *Keyes*: it neceſſarily followeth, that *no Popiſh Prieſt* can truely eyther *excommunicate* or *abſolue* any ſinner, or haue any *lawfull* right to meddle with *Chriſts Keyes*. But the *Antichriſtian abuſe* of this diuine Ordinance, ſhould not aboliſh the *lawfull vſe* thereof betwixt Chriſtians and their Paſtors in *caſes* of *diſtreſſe of conſcience*, for which it was chiefly ordained.

Heb. 8. 4.
Heb. 7. 25.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raiſe* vp an *humble ſpirit*, then this ſpirituall

tuall conference betwixt the Pastors and the people committed to their charge. If any *sinne* therefore troubleth thy *conscience*, confesse it to *Gods Minister*: aske his *counsell*; and if thou doest truely repent, receiue his *Absolution*. And then doubt not *in foro Conscientiæ*, but thy sinnes be as verily forgiuen on earth, as if thou didst heare Christ himselfe in *foro iudicij*, *pronouncing* them to be forgiuen in Heauen. *Qui vos audit, me audit*: he that heareth you, heareth mee. Trie this, and tell me whether thou shalt not finde more ease in thy conscience, then can bee expressed in words. Did prophane men consider the *dignitie* of this diuine calling: they would the more honour the *Calling*, and reuerence the *Persons*.

Luke 10.16.

The sicke man (hauing thus eased his conscience, and receiued

ued his *Abſolution*) may doe well (hauing a conuenient number of faithfull Chriſtians ioyned with him) to receiue the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, to diſcourage the *Deuill* in his *aſſaults*. In this reſpect the [a] *Counſell* of *Nice* termeth this Sacrament, *Viaticum*, the *ſoules prouiſion for her iourney*. And albeit the *Lords Supper* bee an Eccleſiaſticall action, yet for as much as our *Lord* (the firſt inſtitutor) celebrated it in a [b] priuate houſe, and that [c] S. *Paul* tearmeth the *houſes* of Chriſtians, the *Churches* of *Chriſt*: and that [d] Chriſt himſelfe hath promiſed *to be in the midſt of the faithfull, where but two or three are gathered together in his Name*: I ſee no reaſon, but if Chriſtians *deſire it* (when they are not through ſickneſſe able to come to the *Church*) but that they

a *Conc. Nice. Can.* 12.

b Mat. 26. 18 Luke 22. 12.
c Rom. 16. 5. Philem. v. 2.

d Mat. 18. 20

they ſhould receiue, and Paſtors ought to adminiſter vnto them the Sacraments at home. He ſheweth more ſimplicitie then knowledge, who thinkes that this ſauours of a *Priuate Maſſe*. For a Maſſe is called *priuate*, not becauſe it is ſaid in a priuate houſe, but becauſe (as Biſhop [a] *Iewell* teacheth out of [b] *Aquinas*) the Prieſt receiueth the Sacrament himſelfe alone, without diſtribution made vnto others, and then it is priuate, although the whole Pariſh bee preſent and looke vpon him. There is as much difference betweene ſuch a Communion, and the *Antichriſtian Idoll* of a priuate *Maſſe*, as there is betwixt Heauen and Hell. For at a Communion in a priuate Familie vpon ſuch an extraordinary occaſion, *Chriſt* his *inſtitution* is obſerued. *Many* faithfull Brethren meete together, and

a *Iewel* againſt *Harding. Artic.* 1 of priuate Maſſe, *fol.* 4.

b *In miſſis priuatis ſufficit ſi vnus ſit præſens, ſcilicet Miniſter, qui populi totius perſonam gerit.* Aquin. par. 3. quæſt. 38. art. 5.

tarry one for another, Christ his death is remembred and shewed; and the Minister, together with the faithfull, and the sicke party doe communicate. Master *Calvin* saith, *That hè doth very willingly admit administring of the Communion to them that are sicke, when the case and opportunitie so requireth.* And in [a] another place he saith, *That he hath many weighty reasons to compell him not to deny the Lords Supper vnto the sicke.* Yet I would with all Christians to vse to receiue often (in their health) especially once euery moneth with the whole Church; for then they shall not need so much to assemble their friends vpon such an occasion nor so much to be troubled themselues for want of the Sacrament. For as Mr. *Perkins* saith very well, *The fruit & efficacy of the Sacrament is not to bee restrained to the time*

De cœna administratione ita sentio, libenter admittendum esse hunc morem, vt apud ægrotos celebretur communio, cum ita res & opportunitas ferat, epist. 51.

[a] *Cur Cœnam ægrotis negandam esse non arbitror, multæ & graues causæ me impellunt, Epist. 36. 1.*

Perkins right way to dying well.

of receiuing: but it extends it ſelfe to the whole time of mans life afterwards: the efficacy whereof, did men throughly vnderſtand, they ſhould not need to be often exhorted to receiue it.

Admonitio ad Paſtores.

Paſtores omnes hic exoratos vellem, vt in huius controuerſiæ ſtatum penitius introſpiciant: nec fideles ex hac vita migrantes, & panem vitæ petentes, viatico ſuo fraudari ſinant, ne lucubris iſta in ys adimpleatur lamentatio: Lam. 4.4. Paruuli panem petunt, & non ſit qui frangat eis.

As therefore when a *wicked liuer* dyeth, hee may ſay to death, as *Ahab* ſaid to *Eliah*, 2 Kin. 21.20 *Haſt thou found mee O mine enemy?* So on the other ſide, when it is told a penitent ſinner, that death knocks at the doore, and begins to looke him in the face; hee may ſay of death, as *David* ſaid of *Ahimaaz*, *Let him come* and welcome,

2 Sam. 18.27 *Vt moriare pius, viuere diſce pie.*

come; *for he is a good man, and commeth with good tidings*: he is the messenger of Christ, and bringeth vnto mee the ioyfull newes of eternall life. And as the *Red Sea* was a gulfe to drowne the *Ægyptians* to destruction, but a passage to the *Israelites*, to conuey them to *Canaans* possession: so death to the wicked, is a *sinke* to hell and condemnation; but to the godly, the *gate* to euerlasting life and saluation. And *one day* of a * *blessed death* will make an amends for *all* the *sorrowes* of a *bitter life*.

* *Summum hominis bonũ bonus ex hac vita exitus.*

When therefore thou perceiuest thy soule departing from thy body, pray with thy tongue if thou canst; else pray in thy heart and minde, these words, fixing the eyes of thy soule vpon *Iesus Christ* thy Sauiour.

A Prayer at the yeelding vp of the ghoſt.

Iohn 1. 29. O *Lambe of God*, which by thy bloud haſt taken away the ſinnes of the world:

Luke 18. 13. haue mercy vpon me a ſinner, *Lord Ieſus receiue my ſpirit.* Amen.

When the ſicke party is departing, let the faithfull that are preſent kneele downe and commend his ſoule to God in theſe or the like words.

Pſal. 46. 1. O Gratious GOD, and mercifull Father, *who art our refuge and ſtrength, and a very preſent helpe in trouble*; lift vp the *light of thy fauourable countenance* at this inſtant vpon thy ſeruant, that

Pſal. 49. now commeth to appeare in thy preſence: *waſh away* good Lord all *his ſins* by the merits

of

of *Christ Iesus bloud*, that they may neuer be laid to his charge. Increase his *Faith*, preserue and keepe safe his *soule* from the danger of the *Deuell* and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feele that thou art his *louing father*, and that he is thy childe by *Adoption* and *Grace*. Saue, O Christ, the price of thine owne bloud, & suffer him not to be lost, whom thou hast bought so dearely. Receiue his *soule*, as thou didst the *penitent Theefe* into thy heauenly *Paradise*. Let thy blessed *Angels* conduct him thither, as they carryed the soule of *Lazarus*: & grant vnto him a ioyfull resurrection at the last day. O Father, heare vs for him; and heare thine *owne Sonne*, our onely *Mediator*, that *sits at thy right hand*, for *him* and *vs all*: euen for the merits of that bitter death

1 Iohn 1. 7.

Rom. 8. 34.

Polycarpus, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our dayes, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrer*, *Bradford*, *Philpot*, *Sanders*, *Glouer*, *Taylor*, and others innumerable; whose *fiery zeale* to GODS truth, brought them to the *flames* of Martyrdome, to seale Christs *Eauth*. It is not the *cruelty* of the death, but the *innocency* and *holinesse* of the cause that maketh a Martyr. Neyther is an *erronius* conscience a sufficient warrant to suffer Martyrdome: because *Science* in Gods Word must direct *Conscience* in mans heart. For they who killed the Apostles, in their erronious consciences, thought *they did God good seruice*; and *Paul* of *zeale* breathed out *slaughters against the Lords Saints*. Now whether the cause of our *Seminary Priests*, and *Iesuits* be so *holy*

Acts and Monument.

1 Pet. 2. 19. *Causa, non passio facit Martyrem.* Aug. ep. 61.

Non mortes, sed mores, D. Boys. Tho. Aquin. 1 2. quæst. 19. art. 6.

John 16. 2. Acts 9. 1. Phil. 3. 6.

true

true and *innocent*; as that it may *warrant* their Conſcience to *ſuffer death*, and to *hazzard* their *eternall ſaluation* thereon: let *Pauls* Epiſtle written to the *ancient* Chriſtian *Romans*, (but againſt our *new Antichriſtian Romans*) be iudge. And it will plainly appeare, that the Doctrine which S. *Paul* taught to the ancient Church of *Rome*, is *ex diametro* oppoſite in 26 fundamentall poynts of true Religion, to that which the *new* Church of *Rome* teacheth and maintaineth. For S. *Paul* taught the Primitiue Church of *Rome*:

Epiſtola ad Romanos, is now *Epiſtola in Romanos.*

1 That our *Election* is of Gods *free grace*, and not *ex operibus præviſis*, Rom. 9. 11. Rom. 11. 5. 6.

2 That we are *iuſtified* before God by *faith onely*, without *good workes*, Rom. 3. 20. 28. Rom. 4. 2. &c. Rom. 1. 17.

3 That the *good workes of*

the regenerate, are not of their *owne condignitie meritorious*, nor such as can deserue Heauen, Rom. 8. 18. Rom. 11. 6. Rom. 6. 23.

4 That *those Bookes only* are *Gods Oracles* and *Canonicall Scripture*, which were committed to the *custody* and *credit* of the *Iewes*, Rom. 3. 2. Ro. 1. 2. Rom. 16. 16. such were neuer the *Apocrypha*.

5 That the *Holy Scriptures* haue *Gods* authoritie, * Ro. 9. 17. Rom. 3. 4. Rom. 11. 32. conferd with Gal. 3. 22. Therefore *aboue* the authoritie of the *Church*.

* Note that *the Scripture saith, & God saith*: the *Scripture concludeth*, is all one with *Paul*.

6 That all, as well *Laitie* as *Clergie*, that will be saued, must familiarly *reade* or *know* the *Holy Scriptures*, Rom. 15. 4. Rom. 10. 1. 2. 8. Rom. 16. 26.

τὰ εἴδωλα. Hauing reference to what hee spake before, *Kom.* 1. 23. of Images.

7 That all *Images* made of the *true God* are *very Idols*, Rom. 1. 23. and Rom. 2. 22. conferred.

8 That

8 That to *bow* the *knee religiously* to an *Image*, or to worship any creature, is meere *Idolatry*, Rom. 11. 4. and a *lying seruice*, Rom. 1. 25.

9 That we must not pray vnto any but to God *onely*, in whom wee beleeue, Rom. 10. 13. 14. Rom. 8. 15. 27. therefore not to *Saints* and *Angels*.

10 That Christ is our *onely Intercessor* in Heauen, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11 That the *onely Sacrifice* of Christians, is nothing but the *spirituall sacrificing* of their *soules* and *bodyes* to serue God in *holinesse* and *righteousnesse*, Rom. 12. 1. Rom. 15. 16. therefore no *reall* sacrificing of Christ in the Masse.

12 That the *religious* worship alled *dulia*, as well as *latria*, belongeth to *God alone*, Rom. 1. 9. Rom. 12. 11. Rom. 16. 18. conferd.

13 That all Christians are to

to *pray* vnto God in their *owne native language*, Rom 14 11.

14 That wee haue not of our selues, in the *state of corruption*, *freewill vnto good*, Rom. 7. 18, &c. Rom 9. 16.

15 That Concupiscence in the *Regenerate* is sinne, Rom. 7. 7. 8. 10. 21.

16 That the Sacraments doe not *conferre* grace *ex opere operato*, but *signe* and *seale* that it is conferred already vnto vs, Rom. 4 11. 12. Rom. 1. 28, 29.

17 That euery true beleeuing Christian may in this life be *assured of his saluation*, Ro. 8. 9. 16. 35. &c.

18 That no man in this life, since *Adams Fall*, can perfectly *fulfill* the Commandements of God, Rom. 7. 10. &c. Rom. 3. 19. &c. Rom. 11. 32.

19 That to place Religion in the *difference of meates and dayes*, is superstition, Rom. 14. 3. 5. 6. 17. 23.

20 That

20 That the *imputed righteousnesse* of Christ, is that onely that makes vs iust before God, Rom. 4. 9. 17. 23.

21 That Christs *flesh* was made of the *Seed of Dauid*, by *Incarnation*: not of a *Wafer-Cake* by *Trans-substantiation*, Rom. 1. 3.

22 That all *true* Christians are *Saints*, & not those whom the Pope onely doth *canonize*, Rom. 17. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23 That *Ipse*, Christ, the *God of Peace*: and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom. 16. 20.

24 That euery Soule must of *conscience be subiect* and pay *tribute* to the *Higher Powers*, that is, the Magistrates which beare the *sword*, Rom. 13. 1. 2. &c. and therefore the *Pope* and *all Prelates* must bee subiect to their *Emperours*, *Kings* and

Magi-

Magistrates, vnlesse they will bring *damnation* vpon their soules, as *Traytors*, that *resist God* and his *Ordinance*, Rom. 13. 2.

25 That *Paul* (not *Peter*) was ordayned by the *grace of God*, to be the *chiefe Apostle* of the *Gentiles*, and consequently of *Rome*, the chiefe Citie of the *Gentiles*, Rom. 15. 15. 16. 19. 20. &c. Rom. 11. 14. Rom. 16 4.

26 That *the Church of Rome may erre, and fall away* from the true faith, as well as the *Church of Ierusalem*, or any other *particular Church*, Rom. 11. 20. 21. 22.

And seeing the *new vpstart Church of Rome* teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles taught

* It seemes by *Rom.* 15. 20. 29. & the whole last Chapter, that the Christians who were in *Rome* before *Paul* came thither, were conuerted by those Preachers whom hee had sent thither before him: for he cals them *his helpers*, ver. 3. 9 *kinsmen*, v. 7. 13. *fellow prisoners*, vers. 7. *the first fruits of Achaia*, where hee had preached, vers. 5. *all familiar to him and to Tertius*, who writ the Epistle, vers 22. And therefore they came so ioyfully to meete *Paul* at *Appij forum*, hearing that he was comming towards *Rome*, *Acts* 28. 15.

taught the *Primitiue Romans*, let *God* and this *Epiſtle* iudge betwixt them and vs: whether of vs both ſtands in the *true ancient Catholike Faith*, which the *Apoſtle* taught the *old Romans?* And whether we haue not done well to *depart* from them, ſo farre as they haue departed from the *Apoſtles doctrine?* And whether it be not better to returne to Saint *Pauls* truth, then ſtill to continue in *Romes* errour? And if this be true; then let *Ieſuites* and *Seminary Prieſts* take heede and feare, leſt it be not *faith*, but *faction:* not *truth*, but *treaſon*, not *religion*, but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*, which is the cauſe of their deaths. And being ſent from a troubleſome *Apoſtaticall* Sea, rather then from a peaceable *Apoſtolicall* Seat; becauſe they cannot bee ſuffered to perſwade *Subiects* to breake

breake their *Oathes*, and to with-draw their *Allegeance* from their *Soueraigne*; to raise rebellion; to moue inuasion; to stab and poyson *Queenes*; to kill and murder *Kings*; to blow vp whole States with *Gun-powder*: they desperately cast away their owne *bodies* to be hanged and quartered: and (their *soules* saued if they belong to God) I wish *such honour to all his Saints* that sends them. And I haue *iust* cause to feare, that the miracles of *Lypsius* two Ladyes, *Blunstones* Boy, *Garnets* Straw, and the *Maids* fierie Apron, will not suffice to cleare, that these men are not *Murtherers* of themselues, rather then *Martyrs of Christ*.

Psal. 149. 9.

Vt Alexandri *causa ijs qui illam scire cupiunt patefiat: iudicatus est Ephesi ab* Aemilio Frontino *Proconsule nō propter professionis nomen, sed propter perpetrata latrocinia, cum iam esset præuaricator (& prodito)* Euseb. *Hist. Eccl. s. lib. 5. cap. 18.*

And with what *conscience* can any *Papist* count *Garnet* a *Martyr*; when his *omne* Conscience forced him to *confesse*, that it was for *Treason*, and not

not for *Religion* that hee dyed? But if the Prieſts of ſuch a *Gun-powder* Goſpell be *Martyrs*; I maruell who are *Murderers*? If they be *Saints*, who are *Scythians*? and who are *Canibals*, if they be *Catholikes*?

But leauing theſe, if they will be filthy, to their filthines ſtill, let vs (to whoſe fidelitie the Lord hath committed his *true faith*, as a precious *depoſitum*) pray vnto God, that we may leade a holy *life*, anſwerable to our holy *faith*, in *pietie* to *Chriſt*, and *obedience* to our *King*: that if our Sauiour ſhall euer *count vs worthy that honour to ſuffer* Martyrdome for his *Goſpels* ſake: be it by open *burning* at the Stake, as in *Q. Maries* dayes: or by ſecret *murdering*, as in the *Inquiſition houſe*: or by outragious *maſſacring*, as in the *Pariſian Mattens*: in being *blowne vp* with *Gun-powder*, as was intended

1 Tim. 6. 20.

Prou. 24. 21. 1 Pet. 2. 17.

Acts 5. 41.

intended in the *Parliament Houſe*: we may haue *grace* to pray for the aſſiſtance of his *holy Spirit*, ſo to ſtrengthen our *frailtie*, and to defend his *cauſe*: as that wee may ſeale with our *deaths* the *Enangelicall* truth which wee haue profeſſed in our *liues*: That in the dayes of our liues we may be *bleſſed* by his *Word*: in the *day* of death, be bleſſed in the *Lord*: and in the *day* of *Iudgement* be the *bleſſed* of his *Father*. *Euen ſo grant, Lord Ieſu*, Amen.

Luke 11.28.
Apoc. 14.13
Mat. 25.34.
Apoc. 22.20.

A diuine Colloquie betweene the Soule and her Sauiour, concerning the effectuall merits of his dolorous Paſſion.

Soule.

LOrd, wherfore didſt thou waſh thy Diſciples feet?

Chriſt. To teach thee how thou

thou ſhouldeſt *prepare* thy ſelfe to come to my Supper.

S. *Lord, why wouldeſt thou waſh them* [b] *thy ſelfe.*

b Ioh.13.14

C. To teach thee humilitie, if thou wilt be my Diſciple.

S. *Lord, wherefore diddeſt thou before thy death* [c] *inſtitute thy laſt Supper?*

c Luk.22.19

C. That thou mighteſt the better remember my *death*, and be aſſured that all the *merits* thereof are thine.

S. *Lord, wherefore wouldeſt thou goe to ſuch a place, where* [d] Iudas *knew to finde thee?*

d Iohn 18.2

C. That thou mighteſt know that I went as *willingly* to ſuffer for thy ſinne, as euer thou wenteſt to any place to commit a ſinne.

S. *Lord, wherefore wouldeſt thou beginne thy Paſſion in a Garden?*

Iohn 18.1.

C. Becauſe that in a Garden thy ſinne tooke *firſt* beginning.

Gen.3.3.

S. *Lord,*

intended in the *Parliament House*: we may haue *grace* to pray for the assistance of his *holy Spirit*, so to strengthen our *frailtie*, and to defend his *cause*: as that wee may seale with our *deaths* the *Euangelicall* truth which wee haue professed in our *liues*: That in the dayes of our liues we may be *blessed* by his *Word*: in the *day* of death, be blessed in the *Lord*: and in the *day* of *Iudgement* be the *blessed* of his *Father*. *Euen so grant, Lord Iesu*, Amen.

Luke 11.28.
Apoc. 14.13
Mat. 25.34.
Apoc. 22.20.

A diuine Colloquie betweene the Soule and her Sauiour, concerning the effectuall merits of his dolorous Passion.

Soule.

LOrd, wherfore didst thou wash thy Disciples feet?

Christ. To teach thee how thou

thou ſhouldeſt *prepare* thy ſelfe to come to my Supper.

S. *Lord, why wouldeſt thou waſh them* [b] *thy ſelfe.*

[b] Ioh. 13. 14

C. To teach thee humilitie, if thou wilt be my Diſciple.

S. *Lord, wherefore diddeſt thou before thy death* [c] *inſtitute thy laſt Supper?*

[c] Luk. 22. 19

C. That thou mighteſt the better remember my *death*, and be aſſured that all the *merits* thereof are thine.

S. *Lord, wherefore wouldeſt thou goe to ſuch a place, where* [d] Iudas *knew to finde thee?*

[d] Iohn 18. 2

C. That thou mighteſt know that I went as *willingly* to ſuffer for thy ſinne, as euer thou wenteſt to any place to commit a ſinne.

S. *Lord, wherefore wouldeſt thou beginne thy Paſſion in a Garden?*

Iohn 18. 1.

C. Becauſe that in a Garden thy ſinne tooke *firſt* beginning.

Gen. 3. 3.

S. *Lord,*

S. *Lord, wherefore did thy three ſelect Diſciples* e *fall ſo faſt aſleepe, when thou beganſt to fall into thy agony?*

e Mat.26.40

Iſay 63. 5. C. To ſhew that I *alone* wrought the worke of thy Redemption.

Mat. 26.4. S. *Lord, why were there ſo many plots and ſnares laid for thee?*

Pſal.92. 3. C. That I might make thee to eſcape *all the ſnares* of thy ghoſtly hunter.

Mat. 26. 40. S. *Lord, why wouldeſt thou ſuffer* Iudas *(betraying thee) to kiſſe thee?*

C. That by enduring the words of *diſſembling lips*, I might there *beginne* to expiate ſin, where Satan *firſt* brought it into the world.

Gen.3.4.5.

Mat.27.3 S. *Lord, why wouldeſt thou be ſold for* 30. *pieces of ſilver?*

C. That I might free thee from *perpetuall bondage.*

Mat.26. 39. Heb. 5. 7. S. *Lord, why didſt thou pray with ſuch ſtrong crying & teares?*

C. That

C. That I might quench the *fury* of Gods *Iustice*, which was so *fiercely* kindled against thee.

S. *Lord, why wast thou so afraid, and cast into such an Agonie?* Luke 22.44.

C. That suffering the wrath due to thy sins, thou mightest bee more *secure* in thy death and finde more *comfort* in thy crosses.

S. *Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?* Mat. 26.39. 42. 44.

C. That thou mightest perceiue the horrour of that *curse* and *wrath*, which being due to *thy sinnes*, I was then to drinke and endure for thee. Gal. 3.13.

S. *Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?*

C. To teach thee what thou shouldest doe in all thy afflictions: and how *willingly* thou shouldest yeeld to *beare with*

with patience that Crosse, which thou seest to come from the iust hand of thy heauenly *Father.*

Luke 22.44. S. *Lord, wherefore diddest thou sweat such drops of water and blond?*

C. That I might *cleanse* thee from thy *staines* and bloudy spots.

Luke 22.54. S. *Lord, why wouldest thou be taken, when thou mightest haue escaped thine enemies?*

Mat. 5. 25. C. That thy spirituall enemies should not take thee, and

Mat. 22. 13. cast thee into the *prison* of *vtter darknesse.*

Mat. 26. 56. S. *Lord, wherefore wouldest thou be forsaken of all thy Disciples?*

C. That I might *reconcile* thee vnto God, of whom thou wast forsaken for thy sinnes.

Iohn 18.8. S. *Lord, wherefore wouldest thou stand to bee apprehended alone?*

C. To shew thee that my loue

loue of thy ſaluation was more then the loue of all my Diſciples.

S. *Lord, wherefore was the young man caught by the Souldiers, and vnſtript of his linnen, who came out of his bed, hearing the ſtirre at thy apprehenſion and leading to the high Prieſt?* Marke 14. 51. 52.

C. To ſhew their *outrage* in apprehending mee, and my *power* in preſeruing out of their outragious hands, *all my Diſciples*, who otherwiſe had beene *worſe* handled by them, then was that *young man*.

S. *Lord, wherefore wouldeſt thou be bound?* Mat. 27. 2.

C. That I might looſe the *cords* of thine *iniquities?*

S. *Lord, why waſt thou denied of* Peter? Luke 22. 57.

C. That I might *confeſſe* thee before my Father, and thou mightſt learne, that there is no truſt in *man*, and that *ſaluation proceedes* of my *meere mercy*.

S. *Lord,*

Luke 22.60. S. *Lord, wherefore wouldest thou bring* Peter *to repentance by the crowing of a Cocke?*

C. That none should despise the meanes which *God* hath appointed for their conuersion, though they seeme neuer so meane.

Luke 22. 61. S. *Lord, wherefore diddest thou at the Cock-crowing, turne and looke vpon* Peter?

C. Because thou mightest know, that without the helpe of my *grace*, no meanes can turne a sinner vnto *God*, when he is once fallen from him.

Iohn 19 5. S. *Lord, wherefore wast thou couered with a purple robe?*

C. That thou mightest perceiue that it was I that did away thy *Scarlet sinnes*.

Isai 1. 8.

Mat. 7. 29. S. *Lord, wherefore wouldest thou be crowned with thornes?*

C. That by wearing *thornes*, the *first fruits* of the *curse*, it might appeare, that it is I which takes away the

sinnes

ſinnes and *curſe* of the world, & *crownes* thee with the *crowne* of *life* and *glory*. 1 Pet. 5. Apoc. 2. 10.

S. *Lord, why was a Reed put into thine hand?* Mat. 27. 29.

C. That it might appeare that I came not to *breake the bruiſed Reed*. Mat. 12. 20.

S. *Lord, wherefore waſt thou mocked of the Iewes?* Mat. 27. 29.

C. That thou mighteſt inſult ouer Diuels, who otherwiſe would haue mocked thee, as the *Philiſtims* did *Sampſon*. Iudg. 16. 25.

S. *Lord, wherefore wouldeſt thou haue thy bleſſed face defiled with ſpittle?* Mat. 26. 27.

C. That I might cleanſe *thy face* from the *ſhame* of *ſinne*.

S. *Wherefore, Lord, were thine eyes hood-winckt with a veyle?* Mat. 14. 65.

C. That thy *ſpirituall blindneſſe* being remooued, thou mighteſt behold the *face* of my *Father* in heauen.

S. *Lord, wherefore did they* Mat. 27. 20.

Mat. 27. 30. *buffet thee with fists, and beate thee with staues?*

C. That thou mightest be freed from the *stroaks* and *tearings* of infernall fiends.

Mat. 27. 39. S. *Lord, wherefore wouldest thou be reuiled?*

C. That *God* might *speake peace* vnto thee by his *Word* and *Spirit.*

Iohn 19 3. Isay 53. 2. S. *Lord, wherefore was thy face disfigured with blowes and bloud?*

Mat. 13. 43. Mat. 22. 30. C. That thy face might *shine* glorious as the *Angels* in heauen.

Ioh. 19 1. S. *Lord, wherefore wouldest thou be so cruelly scourged?*

C. That thou mightest be freed from the *sting* of *conscience*, and *whips* of *euerlasting torments.*

Mat. 14. 53. S. *Lord, wherefore wouldest thou bee arraigned at* Pilates *barre?*

C. That thou mightest at the last day be acquitted before

fore my iudgement ſeate.

S. *Lord, wherefore wouldeſt thou be falſly accuſed?* Luke 23.2.

C. That thou ſhouldſt not be iuſtly *condemned.*

S. *Lord, wherefore waſt thou turned ouer to be condemned by a ſtrange Iudge?* Mat. 27.2.

C. That thou being redeemed from the captiuitie of a *helliſh Tyrant*; mighteſt be reſtored to God, whoſe owne thou art by right.

S. *Wherefore, O Chriſt, didſt thou acknowledge, that* Pilate *had power ouer thee from aboue?* Iohn 19.11.

C. That *Antichriſt*, vnder pretence of being my *Vicar*, ſhould not *exalt himſelfe aboue all Principalities and Powers.* Tit. 3.1. Rom. 13.1. 1 Pet. 2.13. 14.

S. *Lord, why wouldeſt thou ſuffer thy Paſſion vnder* Pontius Pilate, *being a* Romane Preſident *to* Cæſar *of* Rome? Luke 23.1.2 Iohn 19.12. &c.

C. To ſhew that the *Cæſarian*, and *Pontifician policie* of *Rome*, ſhould chiefly per- Note Apoc & A 5

secute my Church, and *crucifie me* in my *members*.

Iohn 19.16. S. *But why Lord, wouldest thou be condemned?*

Luke 23.24. Rom.8.3. C. That the Law being condemned in me, thou mightest not be condemned by it.

Mat. 27.24. Iohn 19.6. S. *But why wast thou condemned seeing nothing could bee proued against thee?*

C. That thou mightest know, that it was not for *my fault*, but for *thine*, that I suffered.

Mat. 27.33. Heb. 13.12. S. *Lord, wherefore wast thou lead to suffer out of the Citie?*

C. That I might bring thee to rest in the *heauenly Citie*.

Luke 23.26. Mat. 27.32. S. *Lord, why did the Iewes compell* Simon *of* Cyrene, *comming out of the field, to carry thy Crosse?*

C. To shew the *weakenesse* whereunto the burden of *thy sinnes* brought mee: and what must be euery *Christians case*, which goeth out of the *field* of

of this *world*, toward the heauenly *Ieruſalem*.

S. *Lord, why waſt thou vnſtripped of thy garments?* Iohn 19. 23.

C. That thou mighteſt ſee how I forſooke *all* to redeeme thee.

S. *Lord, wherefore wouldeſt thou be liſt vp vpon a Croſſe?* Luke 23.

C. That I might *lift thee vp* with me to heauen.

S. *Lord, wherefore didſt thou hang vpon a curſed tree?* Luke 23.33.

C. That I might ſatisfie for the ſinne committed in eating the *forbidden fruit* of a tree. Gen. 2. 17.

S. *Lord, wherefore wouldeſt thou hang betweene two theeues?* Luke 23 33.

C. That thou my deare ſoule mighteſt haue place in the midſt of *heauenly* Angels.

S. *Lord, wherefore were thy hands and feete nayled to the Croſſe?* Pſal. 22. 16. Iohn 20. 25.

C. To inlarge thy *hands* to doe the workes of righteouſneſſe: and to ſet thy *feete*

at liberty, to walke in the *wayes of peace.*

Mat. 27. 33. S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens ſculs?*

C. To aſſure thee, that my *death* is *life* vnto the *dead.*

Iohn 19. 24. S. *Lord, why did not the Souldiers diuide thy ſeameleſſe coate?*

C. To ſhew that my *Church* is *one* without *rent* of *ſchiſme?*

Mat. 27. 34. S. *Lord, wherefore didſt thou taſte vineger and gall?*

C. That thou mighteſt eate the *bread* of *Angels*, and drinke the *water of life.*

Iohn 19. 30. Rom. 10. 4 S. *Lord, why ſaidſt thou vpon the Croſſe, It is finiſhed?*

2 Cor. 3. 13. C. That thou mighteſt know, that by my death the Law was fulfilled, and thy redemption effected.

Iohn 19. 34. S. *Lord, why didſt thou cry out vpon the Croſſe; My God, my God, why haſt thou forſaken me?*

C. Leſt thou being forſaken of

of God, shouldest haue beene driuen to cry in the paines of Hell: Woe and alas for euermore.

S. *Lord, wherefore was there such a generall darkenesse when thou didst suffer and cry out on the Crosse?* Mat. 27.45.

C. That thou mightest see an Image of those hellish paines, which I suffered, to deliuer thee from the *endlesse* paines of *hell*, and *euerlasting* chaines of *darknesse*. 2 Pet. 2.4. Iude vers. 6.

S. *Lord, why wouldest thou haue thine armes nayled abroad?* Iohn 19.23.

C. That I might embrace thee more louingly, my sweet soule.

S. *Lord, how did the Theefe that neuer wrought good before, obtaine Paradise vpon so short repentance?* Luke 23.43.

C. That thou maist see the *power* of my death, to forgiue them that repent, that no sinner needes despaire.

Luke 23.39. S. *Lord, why did not the other theefe which hanged as neare thee, obtaine the like mercy?*

Rom. 9.18. 22. C. Becauſe I leaue *whom I will*, to harden themſelues in their lewdnes to deſtruction: that *all* ſhould feare, and *none* preſume.

Mar. 26. 50. S. *Lord, wherefore didſt thou cry with ſuch a loud and ſtrong voyce in yeelding up the ghoſt?*

Iohn 10.18. C. That it might appeare that *no man tooke my life from me*, but that I laid it downe of my ſelfe.

Luke 23.46. S. *Lord, wherefore didſt thou commend thy ſoule into thy Fathers hands?*

Iohn 13.1. C. To teach thee what thou ſhouldeſt doe, being to depart this life.

Mat. 27. 51. S. *Lord, wherefore did the veile of the temple rend in twaine at thy death?*

Epheſ. 2.14. Heb. 10. 19. 20. C. To ſhew that the *Leuiticall Law* ſhould bee no longer a *partition wall* betweene

Iewes and *Gentiles*: and that the *way* to *heauen* is now open to all *beleeuers*. Mat. 27. 51.

S. *Lord, wherefore did the Earth quake, and the Stones cleaue at thy death?*

C. For horrour to beare her *Lord dying*: and to vpbraid the cruell *hardneſſe* of ſinners *hearts*.

S. *Lord, wherefore did not the Souldiers breake thy legs, as they did the theeues, who hanged at thy right and left hand?* Exod. 12. 46 Pſal. 34. 21. Zach. 12. 10.

C. That thou mighteſt know, that they had not *power* to doe any more vnto mee, then the Scripture had foretold that they ſhould *doe*, and I ſhould *ſuffer* to ſaue thee.

S. *Lord, wherefore was thy ſide opened with a Speare?* Iohn 20. 34.

C. That thou mighteſt haue a way to come neerer my hart.

S. *Lord, wherefore ran there out of thy precious ſide blond and water?* Iohn 19. 34.

C. To assure thee, that I was slaine indeed, seeing my *heart-blood* gushed out, and the water which compassed my hart, flowed forth after it: which once *spilt*, man must needs *die*.

There is about mans heart a skin called *Pericardium*, cõtaining water which cooles and moystens the heart, lest it should be scorched with continuall motion. This skin once pierced, man cannot line, *Columb Anatom. lib. 7. Horst. de nat. human, lib. 1. exerc. 8. q. 5.*

S. *Lord, wherefore ran the blood first by* * *it selfe, and the water afterwards by it selfe, out of thy blessed wound?*

* 1 Iohn 5. 6

C. To assure thee of two things: 1. That by my blood-shedding, *Iustification* and *Sanctification* were effected to *saue* thee, 2. That my Spirit by the Conscionable vse of the *Water* in *Baptisme*, and *blood* of the *Eucharist*, will effect in thee *righteousnesse* and *holinesse*, by which thou shalt *glorifie* mee.

Mat. 27. 52. S. *Lord, wherefore did the graues open at thy death?*

C. To signifie that *Death*, by my *death*, had now receiued his *deaths-wound*, and was ouercome.

S. *Lord,*

S. *Lord, wherefore wouldest thou be buryed?* Mat. 27. 60.

C. That thy ſinnes might neuer *riſe vp* in Iudgement againſt thee.

S. *Lord, wherefore wouldeſt thou be buryed by two ſuch honourable Senators, as* Nicodemus *and* Ioſeph *of Arimathea?* Mat. 27. 56. Iohn 19. 39. 40.

C. That the *truth* of my *death* (the *cauſe* of thy *life*) might more euidently appeare vnto all.

S. *Lord, wherefore waſt thou buried in a new Sepulchre wherin was neuer man laid before?* Iohn 19. 4. Mat. 27. 60.

C. That it might appeare that *I*; and not *another* aroſe: and that by mine *owne* power, not by *anothers* vertue; like him who reuiued at the touching of *Eliſhaes* bones. 2 Kin. 13. 21.

S. *Lord, wherefore didſt thou raiſe vp thy body againe?* Mat. 28. 6.

C. That thou maiſt be aſſured that thy *ſinnes* are *diſcharged*, and that thou art *iuſtified?* Rom. 4. 25.

S. *Lord.*

Mat. 27. 52. 53. S. *Lord, wherefore did ſo many bodies of thy Saints (which ſlept) ariſe at thy reſurrection?*

Acts 17. 31. C. To giue an aſſurance, that *all* the *Saints* ſhall ariſe by the vertue of my *Reſurrection* at the laſt day.

Pſal. 116. 11 Gal. 6. 15. S. *Lord, what ſhall I render vnto thee for all theſe benefits?*

C. Loue thy *Creator*, and become a new *creature*.

The Soules Soliloquie, raviſhed in contemplating of the Paſſion of her Lord.

WHat hadſt thou done O my ſweet Sauiour, and aye bleſſed *Redeemer*, that thou waſt thus *betrayed* of *Iudas*, *ſold* of the *Iewes*, *apprehended* as a Malefactor, and *led bound* as a Lambe to the ſlaughter? What euill hadſt thou committed, that thou ſhouldeſt be thus openly *arraigned*,

raigned, accuſed falſly, and vniuſtly *condemned* before *Annas* and *Caiaphas*, the *Iewiſh* Prieſts, at the Iudgement-Seate of *Pilate* the *Romane* Preſident? What was thine offence? or to whom didſt thou euer *wrong?* that thou ſhouldeſt be thus pitifully *ſcourged* with whips, *crowned* with thornes, *ſcoffed* with flowts, *reuiled* with words, buffeted with fiſts, and *beaten* with ſtaues? O Lord, what didſt thou deſerue, to haue thy bleſſed face *ſpat* vpon and *couered* as it were with ſhame? to haue thy garments *parted*, thy hands and feet *nayled* to the Croſſe? To be *lifted* vp vpon the curſed Tree, to be *crucified* among Theeues, and made to *taſte* gall and vineger? and in thy deadly extremitie, to endure ſuch a Sea of Gods *wrath*, that made thee to cry out, as if thou hadſt beene forſaken of God thy Father? yea,

to

to haue thy innocent heart *pierced* with a cruell ſpeare, and thy precious bloud to be *ſpilt* out before thy bleſſed *Mothers* eyes? Sweet Sauiour, how much waſt thou *tormented* to endure all this, ſeeing I am ſo much *amazed* but to thinke vpon it! I enquire for thine offence: but I can finde none in thee; no, not ſo much *as guile to haue beene found in thy mouth.* Thine *enemies* are challenged, and none of them dare *rebuke thee of ſinne*: thine *accuſers* (that are ſuborned) agree not in their witneſſe: the *Iudge* that condemnes thee, openly cleareth thine *Innocencie*: his *Wife* ſends him word, that ſhe was warned in a dreame, that thou waſt a iuſt man; and therefore ſhould take heed of doing iniuſtice vnto thee. The *Centurion* that executes thee, confeſſeth thee of a truth, *to be both a iuſt man, and the very Son of God.*

1 Pet. 2. 22.

Iohn 1. 46.

Mat. 27. 19.

The

The *Theefe* that hanged with thee, iuſtifieth thee: *that thou haſt done nothing amiſſe.* What is the cauſe then, O Lord, of this thy cruell Ignominie, Paſſion, and Death? I, O Lord, I am the cauſe of theſe thy ſorrows: my *ſinnes* wrought thy *ſhame*, mine *iniquities* are the occaſion of thy *iniuries*; I haue committed the fault, and thou art plagued for the *offence*: I am guiltie, and thou art *arraigned*: I committed the *ſin*, & thou ſufferedſt the *death*: I haue done the *crime*, & thou hangedſt on the *Croſſe*. Oh the deepneſſe of *Gods* loue! Oh the wonderfull diſpoſition of heauenly *grace*! Oh the vnmeaſurable meaſure of diuine *mercy*! The *wicked* tranſgreſſeth, and the *iuſt* is puniſhed: the *guilty* is let eſcape, & the *innocent* is arraigned: the *malefactor* is acquitted, and the *harmleſſe* condemned: what the *euill man* deſerueth, the *good*

good man ſuffereth: the *ſeruant* doth the *fault*, the *maſter* endures the *ſtrokes*. What ſhall I ſay? *Adam* ſinneth, and *God* dyeth. O *Sonne* of *God*! who can ſufficiently expreſſe thy *loue*? or commend thy *pittie*? or extoll thy *praiſe*? I was *proud*, and thou art *humbled*: I was *diſobedient*, and thou becameſt *obedient*. I did eat the *forbidden fruit*, and thou didſt hang on the *curſed tree*. I played the *glutton*, and thou *diddeſt faſt*. *Euil Concupiſcence* drew me to eate the *pleaſant apple*, and *perfect charitie* led thee to drinke of the *bitter cup*: I aſſayed the *ſweetneſſe* of the *fruit*, and thou diddeſt taſte the *bitterneſſe* of the *gall*. Fooliſh *Eue* ſmiled, when I laughed: but bleſſed *Mary* wept, when thy heart bled and died. O my God, here I ſee thy *goodneſſe*, and my *badneſſe*: thy *iuſtice* and my *iniuſtice*: the *impietie* of my fleſh, the

the *pietie* of thy nature. And now, O blessed *Lord*, that thou hast endured all this for my sake; *What shall I render vnto thee for all thy benefits* bestowed vpon mee, a sinfull soule? Indeede, Lord, I acknowledge, that I owe thee already for my *Creation*, more then I am able to pay: for I am in *that* respect bound, with all my powers and affections *to love* and to adore thee. If I owed *my selfe* vnto thee, for giuing me *my selfe* in my creation; what shall I now render vnto thee, for giuing *thy selfe* for mee to so cruell a death, to procure my *Redemption?* Great was the benefit, that thou wouldest create me *of nothing*; but what tongue can sufficiently expresse the greatnes of this grace, that thou didst redeeme mee with so deare a price, when I was *worse then nothing?* Surely, O Lord, if I cannot pay the thankes which I owe

owe thee; (and who can pay thee, who bestowest thy *graces* without eyther respect of *merit*, or regard of *measure?*) it is the abundance of thy blessings that makes me such a *bankrupt*; that I am so farre vnable to pay the *principall*: that I cannot possibly pay so much as the *interest* of thy loue.

But, O my Lord, thou knowest, that since the lotse of thine Image (by the fall of my first vnhappy Parents) I cannot loue thee with all my might, and my minde, as I should: therefore as thou didst first cast thy loue vpon mee, when I was a *childe of wrath*, and a lumpe of the lost and condemned world; so now, I beseech thee, shed abroad thy loue by thy Spirit through all my faculties and affections: that though I can neuer pay thee in that *measure* of loue which thou hast deserued: yet I may

endeuour

endeuor to repay thee in ſuch a *manner*, as thou vouchſafeſt to accept in *mercy*; that I may in *truth* of heart, loue my Neighbour for *thy ſake*, and loue thee aboue all, for *thine owne* ſake. Let nothing be *pleaſant* vnto mee, but that which is *pleaſing* vnto thee. And, ſweet Sauiour, ſuffer me neuer to be loſt or caſt away: whom thou haſt bought ſo dearely with *thine own* moſt precious bloud. *O Lord*, let *me* neuer *forget* thine infinite loue, and this vnſpeakable benefit of my *redemption*: without which, it had beene better for mee neuer to haue beene, then to haue any being.

And ſeeing that thou haſt vouchſafed mee the aſſiſtance of thy holy Spirit; ſuffer mee, O heauenly *Father*, who art the Father of Spirits, in the mediation of thy *Sonne*: to ſpeake a *few words* in the *eares* of my Lord. If thou, O Father,

deſpiſeſt

deſpiſeſt mee for mine iniquities, as I haue *deſerued*; yet be mercifull vnto me for the *merits* of thy *Sonne*, who ſo much for me hath ſuffered. What if thou ſeeſt nothing in mee but *miſery*, which might moue *anger* and *paſſion*? Yet behold the *merits* of thy Sonne, and thou ſhalt ſee enough to moue thee to *mercy* and *compaſſion*. Behold the *myſterie* of his Incarnation, and remit the *miſery* of my tranſgreſſion. And as oft as the *wounds* of thy Sonne appeare in thy *ſight*: Oh, let the *woes* of my ſinnes be hid from thy *preſence*. As oft as the *redneſſe* of his bloud gliſters in thine *eyes*; Oh, let the *guiltineſſe* of my ſinnes be blotted out of thy *Booke*. The *wantonneſſe* of my fleſh prouoked thee vnto *wrath*; Oh, let the *chaſtitie* of his fleſh perſwade thee vnto *mercy*: that as my fleſh *ſeduced* me to ſinne, ſo his fleſh may

may *reduce* me vnto thy *fauor*. My *disobedience* hath deserued a great reuenge, but his *obedience* merits a greater weight of mercy: for what can *man* deserue to suffer, which *God made man*, cannot merit to haue forgiuen? When I consider the *greatnesse* of thy Passion; then doe I see the *trueneſſe* of that saying: that *Iesus Christ came into the world to saue the chiefest sinners*. Darest thou then, O *Cain* say, *that thy sins are greater then may be forgiuen*? Thou lyest like a Murtherer. The mercies of *one Christ*, are able to *forgiue* a *whole world* of *Cains*, if they will *beleeue* and *repent*. The sins of all sinners are *finite*, the mercies of God are *infinite*. Therfore, *O Father*, for the bitter death and bloudie passion sake, which thy *Son Iesus Christ* hath *suffered* for me, and I haue now *remembred* vnto thee, pardon and forgiue thou vnto

to mee all my ſinnes, and deliuer mee from the curſe and vengeance which they haue iuſtly deſerued: and through his *merits*, make me, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I ſo earneſtly *knocke* for. Neyther ſhall mine *importunitie* ceaſe to *call*, and *knocke*, with the man that would *borrow the loaues*, vntill thou ariſe and open vnto mee thy *gates* of *grace*. And if thou wilt not beſtow on mee the *loaues*, yet, O Lord, deny mee not the *crums* of thy *mercy*; and thoſe ſhall ſuffice thy *hungry* hand-maid.

And ſeeing thou requireſt nothing for all thy *beneſits*, but that I loue thee in the *truth* of my *inward* heart; (whereof a *new Creature* is the trueſt *outward* teſtimonie) and that it is as eaſie for thee to *make* mee a new Creature, as to *bid* mee to be ſuch: *Create in me, O Chriſt,*

a

a new heart, and renew in mee a right spirit: and then thou shalt see how (mortifying old *Adam* and his corrupt lusts) I will serue thee as thy *new Creature*, in a *new* life: after a *new* way: with a *new* tongue: and *new* manners: with *new* words: and *new* workes: to the glory of thy Name, and the winning of other sinfull soules vnto thy *Faith* by my deuout example.

Keepe mee for euer, O my Sauiour, from the torments of *Hell*, and tyrannie of the *Diuell*. And when I am to depart this life; send thy Holy *Angels* to carry mee, as they did the soule of *Lazarus*, into thy Kingdome. Receiue mee then into that most ioyfull *Paradise*, which thou didst promise vnto the penitent *theefe*: which at his last gaspe vpon the Crosse, so deuoutly begged thy mercy and admission into

into thy Kingdome. Grant this, O *Christ*, for thine owne *names sake*: to whom (as it is most due) I ascribe all glory and honour, praise and dominion, both now and for euer. *Amen.*

FINIS.

